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THE

MISSIONARY REVIEW OF THE WORLD.

VOL. XVII. No. 8.—*Old Series.*——AUGUST.——VOL. VII. No. 8.—*New Series.*

THE REAL AND THE ROMANTIC IN MISSIONS.*

BY THE EDITOR-IN-CHIEF.

We all, who *love* the truth, want first of all to *know* the truth. Aristotle profoundly says that "Truth is what a thing is in itself, what it is in its relations, and what it is *in the medium through which it is viewed.*" To know the truth, therefore, we need, first of all, to get at the real facts, then to get those facts adjusted in their relations, and then to get a clear eye wherewith to see them, unclouded by prejudice or partiality, neither exaggerating nor "extenuating," nor "setting down aught in malice." Many a man who would not falsify, fails to verify. His imagination is more lively than his memory is retentive, or his reason logical, or his analysis exhaustive, or his discrimination accurate; and consequently, without meaning to do so, he gives a false coloring even to facts.

A book has recently appeared which cannot fail to make—has already made—a sensation in the religious world, and especially among advocates of missions. Its author has sought, as he affirms, to obtain "absolutely correct information concerning that portion of the Dark Continent which was the field of his investigation," and then to present "that knowledge with rigid adherence to the truth." †

Any man setting out with such a purpose is to be honored; and, whatever be the results of a candid investigation, he is to be respected, if not admired, for a candid and intrepid testimony. We accord to the author of "Reality *versus* Romance" all this honor at the outset. We accept his own statement of his honest aim, and shall at no point call that in question. And, yet, his views are so revolutionary, his conclusions so upsetting, that some do not hesitate to say that "he lies"—a harsh judgment, as it would seem. We prefer, if we cannot accept his statements, to find some other solution for any difference of opinion or variance of conclusion.

* "Reality *versus* Romance in South Central Africa," by James Johnston, M.D. Published by F. H. Revell Company, New York.

† Pp. 5, 236.

After a careful and unusually minute examination of this book, which is certainly gotten up without regard to cost, and profusely illustrated, our conclusion is that Dr. Johnston's medium of observation has not been entirely free from color ; as an astronomer would say, his "lenses have not been achromatic," and the deficiency of a clear medium has communicated a false hue to the objects seen. This conviction is a growing one as we read these pages ; and, in obedience to the same desire which he claims, to free the great subject from all false lights and get at realities and verities, we purpose now to review candidly and carefully some of his positions ; our only regret being that we have but a few pages to treat what a volume might well discuss.

One conclusion which, at an early stage in his work, Dr. Johnston states, is that "self-supporting missions" are, in Africa, "a grand mistake." * It will thus be seen that the author does not hesitate to use tolerably emphatic terms. He pronounces such missions an "absolute failure." Bishop Taylor's and all the rest of them are swept away in one grand flood of condemnation. Dr. Johnston thinks it is infinitely more difficult for a white man to earn his living in Africa than in any European country, unless he abandons mission work ; and that the training of native children for future missionary work only makes idle dudes of the boys, and of the girls desirable wives for aristocratic heathen.†

This language is so sweeping that it betrays a mind that is not *umpirical*, not judicial but rather prejudicial ; that leaps to a hasty conclusion. That difficulties beset self-supporting missions is true ; and, perhaps, they are as yet experimental, and their utility is now being tested. But to denounce as a failure what has not yet survived the experimental period, or been proven a success, would be fatal to all improvement. Invention and discovery reach their highest results through just such apparent failure and waste of resources and energy. The practical application of any theory requires quite as much wisdom in working as the theory does in devising. To say that, thus far, such missions have not demonstrated their success is one thing ; to affirm that they are a proven failure, and brush them all away like chaff from a summer threshing floor, is certainly a bold if not a rash proceeding, and hints over-confidence in the infallibility of the author's judgment.

In a similar fashion, with unstinted condemnation, Dr. Johnston sweeps down on Mr. Booth, who went out to Africa to undertake a self-supporting mission, leaving behind his lucrative trade to attempt Africa's evangelization and "keep" himself. Our author regards him as following a mad theory, risking the life of a motherless daughter, etc.‡ He considers him as courting a martyr's death, and expecting, like a Zulu warrior or Hindu devotee, compensation in the life to come for his sacrifice of life here. Thus it will be seen that he not only condemns Mr. Booth's course of con-

* P. 26. † Pp. 26, 27. ‡ Pp. 297, 298.

duct, but even ventures to interpret his motive. Having met Mr. Booth, and having been very much moved to admiration of his singleness of aim and absolute self-surrender to his mission, we cannot accept Dr. Johnston's judgment of him or his work. And, knowing the man in this instance, and being entirely out of accord with the hasty decision rendered in his case, we cannot avoid the conviction that if, in other cases, we knew the parties criticised, we might be compelled to a still more emphatic dissent from the positions to which our author seems to come with so little hesitation.

Our truth-seeking friend is such an iconoclast that perhaps he uses his axe a little too freely in breaking down the carved work of the sanctuary. He reminds us of Talus with his iron flail. For example, he slashes away at the principle of presenting in the Christian family home life an object lesson to the natives, whom he thinks incapable of anything beyond a "curiosity similar to that of the country bumpkin's first introduction to a menagerie." *

The delineation of native character in this book is not calculated to arouse any frenzy of interest in African missions; as, for instance, where one young missionary had his enthusiasm suddenly cooled by a demand for "five days' pay" from certain interested native inquirers who had been coming every day to listen, but indignantly remonstrated against "listening for nothing."

That native character does not, at the outset, present many features calculated to provoke admiration is nothing strange to one who believes that man is by nature "dead in trespasses and sins," and, as dead, incapable of motion, sensation, enjoyment, or reception of spiritual things, and utterly destitute of restorative power, until touched and quickened by the Spirit of God. But this, instead of a reason against missions, is the grand argument for them. "The Son of Man is come to seek and to save that which is lost." And if we find men absolutely *lost*, it is what we might expect. And yet among just such tribes the grandest harvests have been already reaped. Henry Richards at Banza Manteke found savages who did not hesitate to turn even his Scripture teaching to the gratification of their own greed, and yet out of this same material God constructed one of the most prosperous missions in the world field. Seven, fourteen, twenty-one years have sometimes passed before one convert has rewarded toil. But when the quickening Spirit has begun to work, life has developed even out of death.

Dr. Johnston's mastery of epithets—especially depreciatory ones—may be seen in his description of certain tribes: a "people exhibiting the most despicable traits of character ever heard of."† The whole vocabulary of denunciation seems to be at our author's disposal. But mature judgment and growing charity uniformly prune away the liberal use of such terms as excessive—as, in fact, an excrescence even upon literary style. As

* P. 333. † P. 82.

D'Israeli said, in his address to Sir Charles Wood, his old adversary, in 1852, "Insolence is not invective, nor abuse argument." This now famous parliamentary sentence is really only an echo of what Hume said to Palmerston twenty-six years before: "Abuse is not argument." And any man whose style abounds in such language as we find in "Reality *versus* Romance" gives evidence of careless, if not reckless, use of the weapons of verbal antagonism.

Dr. Johnston frankly confesses Africa "a disappointing country," and says that everything else, like the fruit, is a "delusion." * Perhaps, like his oxen, when, on one occasion, they sought to quench their maddening thirst in a lake and found it a "salt pan," he has not got out of his mouth the taste of the brine of his disappointment,† or it is barely possible that the terribly unsanitary conditions‡ amid which he found himself, affected his liver so that it "overflowed with black bile and beclouded his judgment."

Dr. Johnston everywhere displays a *genius for criticism*—not a desirable form of genius, though not uncommon. It is always possible to magnify, if not to create defects, by a critical temper. Sodernini, the Florentine dude, condemned the nose of Michael Angelo's "David" as too long for symmetry. The great sculptor laid his ladder against the statue and pretended to reduce the dimensions of the nasal organ, letting drop a little marble dust to make more complete the illusion, and Sodernini then pronounced it "precisely right." The fact is, that not a chip had been chiselled from the marble! Imagination makes fools even of the senses.

Some further examples of the critic's severity, as shown in this book, may be seen from the following:

At Utalama he found the graves of Morris and Gall, and concludes that the circumstances reflect "anything but credit on those who had charge of the party," and he accuses them of "sheer mismanagement." § He characterizes the Kwanjululu mission as having "a plethora of missionaries," and "still they come." ‖ At Kundundu he records that as yet "nowhere" had he "seen a native man or woman giving evidence of having anything like a true conception of the Christian's God;" ¶ and again, that he has seen "no native women as house servants in missionary homes;" that they will not "submit to a domestic training." ** Even in the Barotse Valley, delighted as he was with M. Coillard's work, he found "few if any" who had "manifested even interest in, far less ability to grasp, the most elementary truths of the Gospel," after years of toil. ††

He thinks that wherever these petty chiefs have sway their hostility makes all acceptance and confession of Christ quite impossible; ‡‡ and that Lobengula's clinched fist is a menace to his people, which renders the results of long years of mission work "almost *nil*." §§

At Mandala he found a congregation of two hundred native boys and

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* P. 210. † P. 224. ‡ P. 230. § Pp. 46, 47. ‖ P. 69. ¶ P. 85.
** P. 94. †† P. 153. ‡‡ P. 202. §§ P. 238.

girls under instruction, who were also boarded on the mission. The form of service, nominally that of the Established Church of Scotland, he found encumbered with an elaborate ritual—surpliced clergyman, white-robed processional choir, intoned prayers, bowings to the East, creed recitation, altar tapers, etc.* This is almost as bad as his picture of the Universities' Mission, with its native choir, surpliced in white and cassocked in purple, with their large brass cross carried at their head, and the priests bowing and crossing themselves ; and the native women squatting on the floor, with the cross and fetich ornaments together hung around their necks.†

Some statements of Dr. Johnston demand such an investigation as will bring either a refutation or a further exposure—as, for example, what he says about a leaflet, addressed to children in the Free Church of Scotland, in form of a letter from a missionary at the north end of Lake Nyassa, about "——'s three hundred slave children," representing all the little Wakondê scholars . . . as naked and helpless, rescued from the slaver ! Whereas, Dr. Johnston says they never were slaves, and are provided by their own parents with both food and lodging ! He further affirms that twelve hundred pounds were wrung out of Scotchmen by this appeal, with which money "nothing has been done because the object for which it was given existed only on paper !" ‡

Dr. Johnston finds in "How I Crossed Africa" a gross misrepresentation from first to last, "which," he says broadly, is "only on a par with the rest of this two-volumed book ;" and adds that there is no country under heaven the "subject of more romancing and misrepresentation than Africa." §

In much of this there is an absence of judicial calmness and fairness, which makes it all look like an *ex parte* statement. As to such conclusions —drawn by a man who makes a journey of eighteen months across the continent, and for the first time—they remind us of Isaac's question, when Jacob brought so promptly his savory dish of mock venison : "How hast thou found it so quickly, my son ?" It is barely possible that the dish, after all, is not venison, and was found without any real hunting, in an enclosure of foregone conclusions !

As he says that, from the time Bihé, on the west coast, was left behind, until he arrived at Blantyre, on the east, he found but "one missionary laboring among the natives," ‖ we can be pardoned for questioning his full capacity to judge of African missions as a whole.

But nothing strikes the reader as a harder blow than Dr. Johnston's criticism of Fred Stanley Arnot's work at Kwanjululu. Such words as "a huge farce," "hoodwinked supporters ;" such statements as that the influence of this station "as a Christian mission is almost *nil*," that "few natives attend the meetings," that "next to no evangelistic work is being done," and that for three successive Sundays not a "solitary hearer came

* P. 295. † P. 322. ‡ Pp. 313, 314. § P. 190. ‖ P. 326.

from outside the compound,'' * will surprise Mr. Arnot's thousands of friends, who regard him as one of the most simple-hearted, genuine, and heroic pioneers of modern times. But for Dr. Johnston's exceptional love of truth we should suspect him of at least unfairness. In fact, there seems to be almost a tinge of malice in his severe sarcasm as to Arnot's work.

Apropos of this apparent exposure of fraud, we clip the following from the London *Christian* as to Dr. Johnston and Mr. Arnot :

"In the *Record* for February 9th, reference was made to Dr. Johnston's allegations in depreciation of the Garanganze Mission, and it was hinted that Mr. F. S. Arnot should answer the accusations. In last week's *Record* Mr. Arnot writes : 'In reference to Dr. Johnston's quoting from the letters of our two brethren, S—— and F——, who were the only laborers in the Garanganze for the three years previous to Dr. Johnston's visit to Bihé, let me ask, With what degree of fairness can any one frame an indictment against missionaries from their own humble estimate of their own labors? So far at least were they from being occupied with "personally conducting the transit of supplies from Kwanjululu," that during that long time they only received two or three communications of any sort whatever from the outside world. Mr. S—— alone, besides the building and gardening Dr. Johnston speaks of, prepared during that time—in the Luba language, which he had not before learned—a vocabulary, grammar, notes, and part of John's Gospel, as well as several hymns and other portions, and carried on broadcast sowing of the Gospel seed. Mr. F——'s share in the work was the care, at first, of an African orphan home of some eight little children. A serious illness, however, laid him aside for the greater part of two years.

"'Seeing Dr. Johnston owed his very presence in Central Africa to the "huge farce" he has since sought to expose, as I carried him and his men to Bihé, bag and baggage, by sending our own porters from Bihé to meet him, it has seemed altogether too absurd that the Christian public should expect replies in detail to the gross and personal charges brought against me in his book.'"

We should expect Dr. Johnston to favor medical missions, and he does. But even here his hypercriticism shows itself. He advises that a fully qualified physician accompany every party of white missionaries. But he adds that here lies the chief necessity for the qualified medical man ; and then proceeds to say that, though we are inclined to sneer at native doctors, some of them effect cures by means of herbs to us unknown ; † and then he proceeds to instance cases of cure that had baffled fully educated physicians, and so serious that blood-poisoning and pyæmia threatened death speedily.

Here again Dr. Johnston's conclusions seem to us altogether unsafe from their reckless one-sidedness. It may readily be admitted that, as among the most barbarous tribes, here and there a natural remedy may be known to these heathen medicine men, the simple application of which requires no skill for its successful use. But it would take more than the experience of eighteen months in rapidly crossing Africa to satisfy most readers

* P. 56. † P. 336.

that the African native doctors could be trusted with the general treatment of disease. Monteiro found them proposing to administer the casca poison to a hydraulic press at Ambriz, to test whether it were a witch or not; and finding no stomach or intestines to try it upon, they administered the dose to a female slave instead!

After patient reading of "Reality *versus* Romance," our conclusion is that in Dr. Johnston's eyes most missionaries are *visionaries*.* He affirms that "there is not an authenticated instance on record of a savage genuinely turning to God or renouncing his superstitions and fetich worship" until he has been many months, and too often years, under instruction. This statement, taken literally, is not to be found fault with, and when examined closely might be construed into an encouragement. For any missionary might have written it with very slight change, thus: "There are many authenticated instances on record of savages genuinely turning to God, renouncing their superstitions and fetich worship, though only after they have been under instruction many months, and too often years." These two sentences do not essentially differ, as Dr. Johnston's form of statement is negative, but does not exclude the positive. Yet one who reads his sentence, by *implication and inference* comes to the unconscious impression that mission work *does not pay* in Africa; that the native mind and heart are too unimpressible; that missionary toil yields so slow and slim a harvest that labor is virtually thrown away. Such impressions we know to have been gathered by intelligent readers of this book.

Amid so much that is critical and condemnatory, it is refreshing to find something which our friend Dr. Johnston considers praiseworthy. He finds the labors of McKenzie and Hepburn among the Mangwato have "not been in vain; for, besides the chief, there are a large number of natives whose consistent and exemplary lives prove that their profession of Christianity is something more than the mere observance of outward formalities." †

The "one mission" which, in Dr. Johnston's mind, "deserves the full sympathy and hearty support of Christians at home more than another" is that of Francis Coillard.‡ This is unstinted praise; and there are a few other instances,§ but they are very rare. He did find at least one example of what Christianity can do for Africa, in Khama, whom both friends and foes acknowledge to be a "straightforward, honest, and upright man." ‖ Let us be grateful for even one example. Perhaps further candid research in Africa's mission fields might have revealed others.

The editor of this Review and writer of this article, though he has not spent even eighteen months in a transit of the Dark Continent, has spent twice eighteen years in the careful study of missions, and has found the consenting testimony of missionaries, from John Williams to John Paton, wonderful in its unanimity as to the glorious harvests of mission toil even among the most degraded tribes. When one has such witnesses as Lindley

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* P. 154. † P. 237. ‡ P. 182. § Pp. 206, 219, 237. ‖ P. 234.

and Scott, among the Zulus ; Moffat, among the Bechuanas ; Bushnell, at the Gaboon ; Mackay, in Uganda ; Hogg and Lansing, in the Nile Valley ; Richards, on the banks of the Congo ; Johnson, in Sierra Leone ; George Thompson, at the Mendi Mission ; so long as we have the story of Madagascar, Lovedale, Hogbrook, Wellington, Blantyre, Impolwene, we shall be reluctant to believe that any other field of labor has more abundantly borne fruit under Gospel tillage than this same Dark Continent.

With many positions of Dr. Johnston we are in the heartiest agreement, especially with his inveighings against the demand for interesting and encouraging "reports" to be read at quarterly and annual meetings at home, and which tempt not only to a false standard of estimating results, but to a false way of stating them.* The outcry and clamor for visible results is born of unbelief. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." There is in all mission work a period of breaking up fallow ground and of seed sowing, and even the harvest time is often succeeded by times of drought and barrenness. All honor to those who, like the "lonely and sorely tried workers" in the Matabele country and the Barotse Valley, are "foundation workers, toiling deep down in superstition and gross darkness," like the "toilers in mud and stone," who laid the massive masonry that holds up the Forth Bridge.† In the day when God's structure stands complete they shall be recognized and rewarded.

He quotes certain statements from M. C. Fenwick, of Corea, which were addressed to Dr. Brookes and meant as a private communication, but published by him in *The Truth*, concerning which Mr. Fenwick sends the editor a communication which will be found in the Editorial Department. Mr. Fenwick adopted hasty conclusions, which he now cordially *withdraws*, as perhaps Dr. Johnston, in his love of truth, may by and by be compelled to do also. But when Dr. Johnston or any one else states that a certain missionary has falsified facts deliberately, we stop and demand more evidence before we give credence.

We can sympathize with all Dr. Johnston's invectives against misleading reports and statistics, as where a station is marked as though occupied, where somebody simply "*wants* to go ;" ‡ yet even here there may be only a mistake. In preparing a map of a mission territory it is common to select points for occupation, and it might be inferred by some one examining such map that these projected stations are all actual. Let us not needlessly attribute intent to deceive when another interpretation will suffice.

He deals without delicacy with the British South African Company and its pretensions to "British protectorate ;" its securing of a commercial monopoly, and appropriation of valuable presents meant for the queen ! He thinks that, instead of opening up an entrance to the heart of Africa for the Gospel, it will take more than one generation to eradicate the bitter hate and deep-seated dread felt by the natives to the white man.§ The

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* P. 156. † P. 160. ‡ P. 163. § Pp. 145, 146, 260, 261.

practical effect of so-called "British rule" is thus set forth in no very complimentary or hopeful terms.*

For Dr. Johnston's uncompromising opposition to the rum traffic, and his pictures of the ruin which strong drink is bringing to African natives, we are thankful. He depicts the awful orgies of intemperance at Kolombambi ; † and yet he seems ready enough himself to have given drink to Kananene, if he had had any spirits with him ‡—an inconsistency which we cannot explain.

This book, finely gotten up as it is, has in it, like most journals, plenty of comparatively useless matter. It abounds in minor matters and trivialities, which become wearisome. To the ordinary reader it matters little what a traveller eats for breakfast ; on which side of a stream he pitches his tent ; just how many new carriers he engages, and what is their age and complexion, and at just what hour of the day he takes his cup of tea ; or exactly what is contained in every present a chief may send him.§ We would not wish to follow our author in his disposition to hypercriticism ; but a very minute examination of his book convinces us that it might have been reduced in bulk fully one third, if not one half, by avoiding needless repetition of details. One chapter—on the conditions of pioneer life, diet, carrying of goods, modes of tenting, sleeping, crossing plains and deserts, fording rivers, etc.—might have sufficed for the whole book. A diary is a convenient method of daily record ; but, after the details are thus gathered and recorded as each day's experience makes possible, it would seem wiser and better to classify and rearrange. Because the individual facts were thus collected day by day, it does not follow that their presentation to the reader must pursue the same process. We learn to spell words letter by letter, but we do not introduce our spelling exercise into essays.

Valuable contributions are made incidentally by Dr. Johnston to the literature of missions, by his vivid description of the country and its inhabitants and their customs, as well as by his researches into the fauna and flora. His illustrations, furnished by his own camera, are superb.

The advice given in this book, touching all matters of physical regimen, dietetics, and medicine, should be carefully weighed.‖ He gives sound counsel as to building sites, food, habits, etc. His general conclusions may be found in the close of this somewhat voluminous work.¶

To imitate Dr. Johnston's candor and avoid his sweeping denunciation, we confess that, amid many attractive features, we have found his book "a disappointing country" to travel in. We are glad it is a somewhat costly book, for it will not be so likely to fall into the hands of miscellaneous people, who will hastily draw conclusions adverse to missions. Read by the young and enthusiastic, the romance is perhaps too rapidly dispelled. The "facts" are too bald and bare and repulsively barren ; we believe unnecessarily so. Such a book, if read at all, should be read side by side with Moffat's life, or Henry Richard's "Story of the Pentecost on the Congo," or Josiah Tyler's "Forty Years Among the Zulus."

We mean no unfriendliness to Dr. Johnston when we record our impression that, with all the good qualities of his superb book, it is as a whole a mistake ; and that the general impression left on the mind of the reader is *not a true one.* We feel confident that the conclusions here reached are not based upon sufficiently abundant particulars or a broad enough induction ; and that those who would get at the complete truth as to African missions, must listen to the testimony of other witnesses beside the author of *Reality vs. Romance.*

* Pp. 291, 295. † P. 73. ‡ P. 80. § Pp. 82, 83. ‖ P. 320. ¶ P. 326 *et seq.*

TIME AS A FACTOR IN CHRISTIAN MISSIONS.

BY REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

I.

The main assumptions on which Christian missions proceed are to be found in a single text from the Gospel of Luke: "The Son of man came to seek and to save that which was lost." This involves a theory of the condition of humanity. It involves the most important fact in the history of the race. It involves a benevolent purpose, which we are abundantly assured will be accomplished. Upon this point there must be no doubt or wavering, for to the believer in the inspiration of the Scripture the future is as certain as the past.

We live in an age in which there has been great expansion in all directions, and among others in the prosecution of Christian missions. Probably more persons are to-day interested in the conversion of the world to Christ than at any previous time. While the work of missions has not been undertaken upon any adequate scale, there is a steady progress both in the amount and in the quality of effort put forth. It is therefore more and more important that those who are brought face to face with this mighty problem should have clear and correct ideas of its nature. Owing to the greatness of the subject and the complexity of the considerations involved in it, it is by no means so easy to come to correct conclusions as many persons seem to suppose. No one has a right to assume that the convictions at which he has arrived are the final truth, but every one who has had experience may be able to contribute something, however slight, for the edification of his brethren. The following observations upon the "time element in Christian missions" may be taken, as in some sense, the outcome of more than twenty years' practical acquaintance with one of the great mission fields of the world.

I. It is a principle of wide application that *great changes take place slowly*. The story of the physical universe has not yet been fully told, but enough is known to make it sure that the vast distances of most of the heavenly bodies are matched by the inconceivably great periods of time in which they have been slowly assuming their present condition. Physical geographers have to some extent been able to decipher the "story of the planet," which is always and everywhere one of gradual and progressive change. Catastrophes in great numbers have occurred, but their effects have been distributed and perpetuated only by the lapse of time. The lava thrown out from the bowels of the earth cools, disintegrates, and becomes at length a fertile soil. Mountains are washed down by torrents from the clouds, and little by little the vast alluvial plains come into being.

The law of gradual development is illustrated in all those races of man-

kind which have been destined to play the largest part in history. An amplification of this proposition would be of itself a treatise. It took more than a millennium and a half from the call of Abraham till the time when, in the providence of God, the Jew was sent out on his mission unto all nations, and even then his education was far from satisfactory or complete.

The Roman race was slowly compacted by eight centuries of discipline ere it was fitted to take the rule of all the earth. A still longer period elapsed while that mightiest of empires was slowly crumbling away, the disintegrating elements forming the germs of modern Europe.

The Anglo-Saxon race, to which we are proud to belong, is itself the product of events which have been distributed over a period of thirteen centuries and a half. For ages there seemed to be a mere chaotic conflict of Saxon and Dane. It was eight centuries ago that the Normans moved into Britain and "edited the English language." It is less than three centuries since England began to figure as a world wide power, and only within the present century has the manifest destiny of the Anglo-Saxon race become plain; not to themselves merely, but to other peoples as well.

In one of the letters of the late A. W. Mackay occurs a passage which suggests much more than might appear upon a careless reading: "It is from the naked savages of Albion and Germania that have sprung such names as Newton and Shakespeare, Handel and Goethe. A modern meeting of the committee of a missionary society, deliberating about the extension of the work abroad, is but the Christian development of those palavers which were held by skin-clad Britons on the grassy banks of the Thames, where, with battle-axe in hand, they debated plans for a raid on a neighboring tribe. The problem to be solved and the conditions of the case were pretty much the same in Europe once as they are now in Africa."

The great historian of civilization, M. Guizot, in the introduction to his monumental work, speaking of the forces involved in human progress, analyzes them into social progress and moral progress, and then proceeds to observe, "One or the other of these facts may predominate, may shine forth with greater splendor for a season, and impress upon the movement its own particular character. At times it may not be till after the lapse of a long interval, after a thousand transformations, a thousand obstacles, that the second shows itself, and comes, as it were, to complete the civilization which the first had begun; but when we look closely, we easily recognize the link by which they are connected. The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequence of the premises it laid down yesterday. It may defer this for ages, till the fulness of time shall come. Its logic will not be less conclusive for reasoning slowly. Providence moves through time, as the gods of Homer through space—it makes a step, and ages have rolled away! How long a time, how many circumstances intervened before the

regeneration of the moral powers of man by Christianity exercised its great, its legitimate influence upon his social condition? Yet who can doubt or mistake its power?"

It is in harmony with these generalizations that the Book, in which God has chosen to reveal Himself to mankind, was not communicated at once, nor under one set of conditions, but "at sundry times and in divers manners," "during a period of certainly more than a thousand years, and by the pens of many writers." What a vast "progress of doctrine" from the simple anthropomorphism of the old patriarchs, with their sacrifices and oblations, yet with no specific command to prayer, and no clear teaching of a future life, to the instruction imparted by Christ concerning Him who is a spirit, and is to be worshipped in spirit and in truth! Yet, as the writer just quoted (Dr. R. S. Storrs) goes on to remark, "There is really not a single portion, from the first sentence, 'In the beginning God created the heaven and the earth,' to the last, 'The grace of our Lord Jesus Christ be with you all,' which has not some radical connection with what anticipates or what follows."

The law of gradual development is illustrated in what has been styled the "evolution of Christianity," from the very beginning under the teachings of the Master till the present time. "His language in innumerable places," says the late Mr. Brace, in his valuable work, "Gesta Christi," "showed that He believed that these principles which He taught would only be successful after long periods of time and gradual development. Most of His figures and analogies with regard to the 'kingdom of God' rest upon the idea of slow and progressive growth or change." That Christianity could have been introduced in no other way is indeed evident from the spiritual history of those whom He called to be His disciples. The conception of a Messiah who should not "at this time redeem Israel," but whose rule should be in the hearts of men and of a spiritual nature, was wholly beyond them. They could not believe what the Master distinctly and repeatedly told them as to His sufferings and death, and they evidently had no anticipation of His resurrection from the dead, and could with difficulty be persuaded that Christ's promise had been made good. The biography of all the apostles, until after Christ's resurrection, might be condensed into His own expressive word, "Fools and slow of heart." That a mighty change came over these men at the Day of Pentecost is a fact of incalculable importance and promise to the Church. Yet, notwithstanding this impetus, the character of the apostles was not suddenly perfected, nor was the Church established by a swift and irresistible miracle. Agencies were set in motion which tended gradually to accomplish the desired results, and those agencies are in operation to-day. Without pausing to amplify these thoughts, which would require a survey of the history of the Church universal, it may be remarked that the gradual evolution of ideas is not a peculiarity of the religious progress of mankind, but is common to all mental progress.

The history of the concept of liberty, for which the world had long to wait, and of its slow development, is in some respects analogous to that of Christianity itself. The same may be said of the idea of toleration, which is still far from being acclimated even in Christian lands. Forces, such as are represented by these words, have in the world a mighty, but not an immediate effect. "Sudden effects in history," says John Stuart Mill, "are generally superficial; causes which go down deep into the future events produce the most serious parts of their effects only slowly, and must have time to become a part of the familiar order of things."

Sir William Hamilton points out that one of the strongest intellectual instincts of man is to unify knowledge. This instinct tends both to credulity and scepticism. *Every great discovery has to fight its way to recognition.* The philosopher just named mentions the fact that not a physician in Europe above forty years of age is believed to have admitted Harvey's discovery of the circulation of the blood. The wider the truth the more difficult its acceptance. It is not only Lamas, such as the one whom Mr. George Kennan interviewed, who are at this late day in doubt in regard to some of the elementary truths of astronomy. A recent number of the *American Missionary* tells of a white preacher in Tennessee, who publicly stated that he was prepared to *demonstrate* the proposition that the sun revolves around the earth. Doubtless such scepticism seems to most of us imaginary, but it is, on the contrary, to some minds very real.

Before the acceptance of a new truth there must intervene a period of painful doubt, or of such a degree of "hospitality to truth" as to accept either of two contradictory propositions, according to circumstances. The race of teachers who are prepared to "teach round or flat, according as parents prefer," is not extinct.

That *sentiment* is one of the strongest forces in human affairs is as well known as any truth in physics. Consider the history of the theory and practice of vaccination. Why is it that in certain parts of Canada there is almost as fierce an opposition to this valuable preventive of a deadly disease, as if the method was by baptism with oil of vitriol? The objection does not rest upon reasoning, and cannot be overcome by reasoning. It is sentimental. It is in part sentiment which makes the introduction of the practice of cremation so slow and difficult. Earth burial can be shown, as it has often been shown, to be full of peril to the living, but for all that, how many of us want to be incinerated? Why does the metric system have such uphill work in getting itself into use in a country where the currency has always been based upon decimals? Why can we not introduce spelling reforms into literature or good ventilation into public buildings?

If it is true that the greater a truth, the slower it makes its way, this proposition must also hold true of the widest generalization of all—the existence of only one God. An idea of God so comprehensive, so far-reaching, and so revolutionary as that taught by Christ, is not likely to

obtain an easy or an undisputed entrance into the human understanding, much less to become an integral part of the thought and life of the community or of an individual man.

II. If it is important for us to remember that great changes take place slowly, it is not less so to recollect that *great changes are often followed by great reactions.*

In the evolution of the globe this truth is illustrated in that remarkable phenomenon called the Glacial Epoch. In the history of the Jewish Church it is illustrated by the repeated relapses into idolatry, both in the kingdoms of Israel and of Judah. We read the story of their perpetual retrogradations with incredulity and indignation, forgetting that it is the history of mankind in miniature. In the development of the Christian Church this truth is exhibited in the Dark Ages, when the heavenly lamp seemed to have almost gone out. It is exemplified in the history of whole areas over which Christianity once had dominion. Where are the "seven churches of Asia"? What became of the churches in Northern Africa? Some of the early missions of the Christian Church perished altogether from the face of the earth, and no traces of them have been found, although for a time they seemed to be highly successful. Theirs was the way of the eagle in the air, the way of the serpent upon a rock, the way of the ship in the midst of the sea. The first Christian church in Roman Britain had been quite forgotten, as Green reminds us, before the reintroduction of that faith in the seventeenth century under Theodore. In the fierce struggle which then ensued, there were great reactions from the first enthusiasm for the new faith, and while nominally accepting it, its adherents "retained their old superstitions side by side with the new worship. Plague or mishap drove them back to a reliance on their heathen charms or amulets, and if trouble befell the Christian teachers who came settling among them, they took it as a proof of the wrath of the older gods. When some log-rafts, which were floating down the Tyne for the construction of an abbey at its mouth, drifted with the monks who were at work on them out to sea, the rustic bystanders shouted: 'Let nobody pray for them; let nobody pity these men who have taken away from us our old worship; and how their new-fangled customs are to be kept, nobody knows.'"

Dr. Geikie quotes an old writer, who calls attention to the analogy between the character of Balaam, who joined the worship of Jehovah with heathen superstitions, and that of some of our English kings. "He was an ambidexter in religion, like Redwald, king of the East Saxons, the first who was baptized; who, as Camden relates, had in the same church one chapel for the Christian religion and another for sacrificing to devils. A loaf of the same leaven was our resolute Rufus, who painted God on one side of his shield and the devil on the other, with the desperate inscription, 'I am ready for either.'"

This behavior of our semi-Christian, semi-pagan ancestors is very sig-

nificant and instructive, and it is worth while to pause a moment to consider its bearing on our theme.

In his "Forms of Water," Professor Tyndall gives an interesting account of certain experiments made with ice. In 1850 Faraday discovered that when two pieces of ice are placed together they freeze together at the point of contact. Two plates of ice laid one upon the other over night are sometimes so firmly united that they will break anywhere else than along the junction. Two pieces of ice will freeze under water, and even in warm water, touching, freezing, melting, and coming together to repeat the process. To this phenomenon Professor Tyndall gives the name of "regelation," and it appears to be an almost perfect analogue to a phenomenon in the religious development of man. There are two different facts to be connoted. The first is the tendency of the mind to escape from a state of oscillation to a state of equilibrium. Heathenism is equilibrium. The introduction of Christianity, with its numerous and imperative demands, brings about a painful and inconvenient oscillation. When this becomes insupportable, there ensues a voluntary return to equilibrium, not improbably with the co-operation of "seven other spirits, worse than the first."

The other fact of which careful note must be taken is the tendency to degeneration. It is exhibited in those seeds which, taken from a land in which they have developed and planted in another soil, either fail to germinate at all, or else produce plants which run to stalks and therefore cannot propagate after their kind.

On the other hand, there are many plants which within a certain climate are not only useful, but highly ornamental, but which, when transferred to other zones or climate, develop in such a way as to become a serious and sometimes an insurmountable nuisance. It is not enough to have introduced Christianity into a new place, since, under certain conditions, regelation is certain to ensue. It is not enough merely to plant seeds, as many of them will make a fair show outwardly, but will yield no others to continue the stock, and sometimes there will be such a degeneration as to destroy every appearance of identity with the original. This latter case was amply illustrated by the T'ai-p'ing rebels in China, whose blasphemous adaptations of Scripture phrases shocked all Christendom, and probably did not a little to prejudice the introduction of a pure faith into that empire.

In a recent paper by Admiral Seymour upon the present condition of the Panama Canal, it appears that the work already done (about a fifth of the whole) is rapidly falling to pieces. An inch of rain sometimes falls in an hour, and the average rainfall is five times as great as that of London. Vegetation springs up so quickly that the whole of the works will soon be buried out of sight. Which is easier, to evangelize a race or to dig a ditch? Which would be the harder task, to alter the "religious bias" of the most numerous race upon the earth, or to introduce European roads

and bridges? It is ten years since the imperial commission was secured for a line of railway in China, not a foot of which has yet been begun, because the opposition was so strong that the scheme was strangled in its cradle; but no one doubts that railways will eventually be built all over the empire, although it would not be strange if a century should elapse before this comes to pass.

Which is the easier, to teach a heathen to sing a tune correctly, or to lead him to walk in the way which leads to heaven? The psalmody of the Chinese, at least, must depend mainly for its melody upon the rising generation and not upon adults. To bring in a new system of music, and to teach those who use it to be governed by its laws, is in China a hopeless task, unless the pupils, like Dr. Johnson's Scotchman, are "caught young."

How long does any reader, who has a sufficient acquaintance with China to form an intelligent opinion, think it would require in that empire to bring about such a change of practice that every man, woman, and child should take a bath at least once a week and put on a clean undergarment? As yet most of them take no baths at all, and underclothing is unknown. Yet which is easier, to cause such an alteration of customs as this would imply, or to upset all the religious assumptions slowly accumulated by the wisdom of ages? Of the phenomenon of regelation we have already spoken. It is an important one, not easy to be understood. Antecedent to experience, our theory of the propagation of Christianity would undoubtedly be that while it might be a slow process, it would be a sure one. The sacred fire once kindled will not go out. While individual apostasies might be looked for, we should not expect to see whole communities abandon the faith which they have come in some measure to know. Yet experience shows that the most depressing feature of missionary work is the fact that there are many little Christian communities carefully and patiently instructed, which seem for a time to be the germs out of which large churches are to come. Yet later on internal dissensions, the cares of this world, the deceitfulness of poverty, or other causes not foreseen or preventible, have proved a worm at the root of these bright hopes. We could name a city in one of the suburbs of which there was an interesting opening for the introduction of Christianity, and in which one or two preachers were stationed with almost no interruption for about two years. The inquirers numbered fifteen, among whom were scholars, merchants, artisans, and day laborers. The Sunday services were largely attended, and there was a sort of Bible class every evening, at which instruction enough seemed to have been imparted to give every inquirer a clear and connected idea of what Christianity is and what its duties are. Several persons wholly ignorant learnt to read, and large numbers of all grades of Christian books were sold to ready purchasers. Nothing occurred to give the growing work a check, as the opposition of the literati was gradually overcome, and there never was any external hindrance from

any other quarter. Yet after two years of this work carefully followed up by all known means, it was ascertained that not a single one of the fifteen held out in his quest for truth. Some were too busy, some were too poor, and all were bound by the invisible fetters of ancient customs diametrically opposed to the spirit and to the practice of Christianity. Not one of these persons would not cheerfully admit that Christianity is a good thing—much better, indeed, than anything which China has or can have to occupy its place ; but it is too costly, too exacting—"We cannot afford it," and that is the end of the matter.

We could name a mission station within a few miles of which are fifteen different villages, in each of which there was at one time a regular religious service, and in each of which this service had eventually to be given up, from causes which are as various as the situation of the hamlets, but all alike having their root in the fact that the introduction of Christianity is a more difficult task than some of its missionaries supposed. Every missionary is able from his own experience to duplicate these instances, and he will often tell you that in specific cases the failure was directly traceable to some fatal mistake of his own, the possible consequences of which he had not duly considered.

What are we to say to such occurrences as these ? Has the Gospel lost its power ? Is there some new and unforeseen combination of circumstances which renders impossible in one place that which is quite feasible in another ?

On the contrary, there is nothing whatever about it either new or surprising. "Some fell by the wayside." "Some fell among thorns." "Some fell on stony ground, and because it had no depth of earth, it withered away." The only question is that of the *relative number* of the seeds which may be expected to fall by the wayside, among thorns, or upon the rocks, and *in regard to that point Christ gives us no information.* We only know that some brings forth thirty, sixty, or an hundred-fold.

The plain truth is that *as yet the Christian Church at home has no adequate conception of what is meant by the evangelization of a heathen nation or tribe*, and this despite the experience of an hundred years of modern missions. The nature of the work to be done is indeed understood, for it is clearly pointed out in the New Testament, but the true character of the obstructions can only be known by those who meet them face to face. Whatever the field, it is to be premised that the whole intellectual and moral energies of those addressed by Christianity will rise up against it. In the strong language of Professor Phelps—albeit none too strong for the facts—"The most severe and intricate labor ever undertaken by the mind of man is that of projecting a Divine revelation into the mental and moral history of a race of beings who are filled with moral antipathies to its spirit, and doing this mainly by the art of oral speech."

(*To be concluded.*)

CHAMBERI EVANGELICAL MISSION, MADRID, SPAIN.

BY MRS. A. R. FENN, MADRID, SPAIN.

During the past year the work has been carried on in Madrid with uncontracted operations. The six schools, with 500 to 550 children, have been supported during the past ten months, as the other branches, by donations and a few subscriptions from Christians, mostly of Great Britain, but two or three also of the United States.

The notice to leave the premises does not expire for another year, but the prospects of a new building outwardly are not bright, there not being yet sufficient in hand for the land, though more than one suitable plot can be obtained at from £1200 to £1500. A number of well-known gentlemen in London have offered to become trustees, also honorary secretary and treasurer for the building fund, whose addresses will be given, and the whole thing is daily brought before the Lord of the vineyard that He may dispose those of His servants and stewards whom He will to help as they are able in this work.

Mr. Fenn and I returned from England to Spain in May last, and found the schools and the various kinds of Gospel work going on well, the schools being increasingly well attended—in fact, with as many children as the teaching power would admit in some, and as the premises would hold in others ; and that, notwithstanding the school fees have been slightly raised, the *obligation* to pay the increased fee being only laid on new scholars. The general conduct of the children is good, their advance in ordinary studies satisfactory, in some cases highly so, and their knowledge of Scripture, including history and doctrine, intelligent and clear. The amount of Scripture they have committed to memory is astonishing, and would serve them well should their Bibles ever be taken from them (which God grant may never be the case !), and which memorized Scripture we constantly pray the Spirit may bring to their remembrance and make effective in their hearts and lives.

From time to time there have always been manifest conversions, and two or three of the elder girls and boys, it is believed, have decided for Christ during the past year ; and with much joy the mission church has lately received into her fellowship two of the former scholars.

We must work while it is day. While there are always parents who wish to entrust their children to our care, while there are earnest Christian Spanish teachers to teach them, notwithstanding the continued and ever-varying opposition of priests and ladies of the Church of Rome, shall we withdraw ? While the people come to hear the Word of God preached in spite of Rome's anathemas, some believing and some believing not, and while the law protects us in our buildings, which it calls *templos* (temples), shall we close the work because our landlord will no longer have us as tenants and there is no other suitable building in the neighborhood ? We

think not, but go on continually laying the circumstances before the Lord. As opportunity has occurred we have also laid them before His people in more favored lands, that they may have the opportunity of helping forward the Gospel in this large and thickly populated northern district of Madrid, containing more than 60,000 inhabitants, as well as in its extension, and also that we may have the fellowship of their prayer for much more abundant spiritual blessing, especially in the conversion of the young.

We often pray that the seed sown may multiply by the word passing from mouth to mouth. I will conclude this paper by giving one instance of answer to this prayer.

Some eight years ago a small mission was opened in a large village about twenty-seven miles from Madrid, and visited from time to time by ourselves, fellow-workers, or Spanish Christian men, and several conversions took place. An old man from another province annually spent some weeks in the place in pressing olives. He never was able to attend a meeting on account of having to work all the week, Sundays included; but he read the tracts given him, purchased a Bible, and took opportunities for conversation with Christians. He laid hold of the truth and returned to his village, more than one hundred miles off, year by year with a little new light, which was seen by his life, and consequently his words were listened to by his neighbors. This year he entreated that his village might be visited with the Gospel, and Mr. Nisbet, a missionary who joined the work last year, promised to go as soon as he could. He went in May, and spent ten days in continually speaking to individuals, to the few who assembled in daylight and to the many who congregated in the evenings in the old man's house. Many became deeply interested in the things they heard, and he thought two or three at least believed with the heart. The interest awakened among the people quickly aroused the opposition of the priests, fourteen of whom, from as many places around, assembled to consider what could be done. They at last got the mayor to order Mr. Nisbet to leave the place, though he could not *legally* compel him; but Mr. Nisbet had already stayed longer than he had intended, and the seed was sown. May it be watered from above, and the ground prepared for a future visit!

A poor sick woman, who had heard the old man speak and had read much of his Bible, longed for the visit of the Protestant pastor, saying, "Oh, when will he come? Will it be before I die?" She died six weeks before the visit, a true believer in the Lord Jesus, the old man said.

[Donations may be sent to the editor, Rev. Arthur T. Pierson, D.D., or to either of the following gentlemen in England: Arthur Boake, Esq., Hon. Treasurer for Land and Building Fund, Southwood Lawn, Highgate, London, N.; Arthur Pomroy, Esq., Hon. Secretary for Land and Building Fund, 2 Gresham Buildings, Basinghall Street, London, E. C.; W. Charles W. Vincent, Esq., 163 Upper Asbaldeston Road, N. (London Corre-

spondent) ; James Kingsmill, Esq., 31 Buckingham Place, Brighton (Provincial Correspondent), stating object : (1) schools and general work, (2) building, (3) personal expenses of director and fellow-missionaries.]

THE PLACE OF HIGHER EDUCATION IN MISSIONARY WORK.*

BY F. F. ELLINWOOD, D.D.

There is perhaps no one question connected with the great missionary enterprise more complex than this, or involving so many and often conflicting considerations which it is necessary to weigh. The circumstances and conditions of work differ, not only in different lands, but also in different periods. Some of the expectations which were entertained a century ago have been disappointed ; others have met with only modified fulfilment. It was understood that inveterate systems would need to be overcome, and much rubbish be removed before the superstructure of Christianity and Christian civilization could be reared ; but the Church was not quite prepared for all the changes which have, in fact, occurred. Very generally it was supposed to be the wise course to begin with the young, and rise from primary to higher grades of education, encouraged by the fact that so much had been accomplished by general education in our own land.

But perhaps it was not duly considered that this general education had in our case been a slow growth, and that its sudden introduction among peoples enthralled by old heathen customs and steeped in false philosophies might develop results somewhat different from those which had been expected. The task undertaken in India and in the Turkish Empire, for example, involved the impact of a full-grown civilization upon other civilizations which were also fully developed, though on different lines. This implied not merely persuasion, but gradual revolution. Where so great changes are liable to occur, it is impossible to foresee all the results of education, and especially higher education, upon a non-Christian race. And we ought not to be surprised if, as a result of our progress and in proportion to our progress, even greater antagonisms should yet rise up against our missionary work.

One result of higher education in the countries named, taken together with the opening of increased commercial relations with other lands, has been the awakening of an ambition to seek especially an English or a French education as a means of business thrift. The spirit developed has been disappointing to the missionaries, who had hoped for consecrated lives enlisted in winning men to the Cross, but who have found instead of this

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* Read before the Conference of officers of Mission Boards and Societies in New York, January 17, 1894.

an all-absorbing desire to secure advantageous positions in governmental or commercial employments. Moreover, it has been found very generally that the education of young men, in the great seaport cities where they were subjected to a controlling cosmopolitan influence, has been attended with more or less denationalization. Many young men from Mt. Lebanon, trained in Beirut, or Armenians from Central Turkey, educated at Constantinople, have been quick to catch the foreign spirit, to assume foreign airs, and to develop from their education a positive unfitness for the humble walks of missionary life among their countrymen in the rural districts. A later outcome of the same general influence has been the creation of a desire to visit Europe or America to obtain a still higher education, generally with a professed purpose to return to a greater usefulness at home, but sooner or later disclosing an ambition to be placed upon the footing and the salary of a foreign missionary. This has been and now is one of the gravest difficulties connected with higher education in certain prominent mission fields.

And its influence has not been confined to those who had been selected as candidates for the ministry or for teaching, but has extended to hundreds of others in various ranks of life. Colonies of Armenians, Syrians, Bulgarians, Persians are now found in our American cities, and the whole movement in its far-reaching influence seems to promise a serious depletion of the ranks of intelligent youth, who ought to be trained at home as Christian laborers.

Another unexpected result of foreign education, particularly English education, has been the rehabilitation of the old false systems which it was our purpose to supersede. In India the educated young men of the present generation have, through Western influence, been made familiar as never before with their own faiths and philosophies. This has not all been accomplished by missionary institutions, but more largely by those under the auspices of Government; yet to some extent our English education has led on to the same results. While we have greatly extended the English language as a medium of enlightenment, there has been a revival of Sanscrit learning, with extensive expurgated translations of Sanscrit literature into English, so that hundreds have been made acquainted with their own systems through our language learned in the mission schools.

Our agnostic speculations also have found their way to India and Japan. As a result of the investigations of a society formed in Calcutta for the diffusion of a wholesome literature, it was found that Western infidelity in various forms was making quite as large a use of the English language, in the diffusion of infidel and immoral books and pamphlets, as that of all missionary boards and societies taken together. And such literature has this advantage, that wealthy Rajahs and others more or less hostile to Christian propagandism are ready to contribute largely for the circulation of the writings of Bradlaugh and Ingersoll, while no such help is found in the dissemination of Christian books. Then, as to the litera-

ture of vice, French novels of the worst type, translated into cheap English forms, were found to be extensively imported as business ventures by corrupt and unscrupulous men. The extent of this evil has been found to be appalling.

A similar condition of things has appeared in Siam, where my late colleague, Dr. Mitchell, when on a visit three or four years ago, was informed that the high officials of the government were receding from their favorable attitude toward female education, for the reason that the Siamese women and girls who had learned to read were being corrupted by the vile literature which was thrown upon the market at Bangkok.

Such discouragements as these should not be allowed too great weight, but it is well to recognize the fact that tares are sown abundantly with the wheat, and that if the true husbandmen are not alert, the tares may exceed the harvest.

Another consideration which has raised some question as to the policy of missionary education, is the alleged fact that in proportion to the great expenditure made by certain societies especially engaged in the higher training, the number of conversions has seemed small as compared with the results gained by other societies devoted mainly to evangelistic work. A spirit of discontent with these results has sometimes manifested itself in some of the churches, and has been made a matter of criticism by the secular press, with invidious comparisons as to the relative "cost of a convert."

Now a thoroughly enlightened estimate would, of course, make little account of these criticisms, and would place greater value upon the broader scope of future results. Still these complaints have not been easy to meet; and, more or less in response to a popular feeling, certain societies have been organized with the paramount aim of direct evangelization, and their undenominational work based upon that policy has won a large degree of sympathy and support. "Institutionalism," as it is sometimes rather slightingly called, has been held at a discount, and men have plead for the direct work of preaching the Gospel as a message to the adults of *this generation*. In answer to the argument of the "seed-sowers," it has been said that the fifty or sixty years of seed-sowing that have been spent in some fields ought by this time to bring forth plentiful harvests; that the great work demanded by the present generation of dying men cannot be longer sacrificed to the work of teaching a limited number from whom results are to be expected in the distant years to come.

Under the influence of these various disappointments and difficulties, it is not strange that the whole question of missionary education should have come up for re-examination, and that a feeling in favor of placing greater emphasis upon the direct work of preaching the Gospel to men and women, as it was proclaimed in the days of the apostles, should have come to demand a greater emphasis. I think I am safe in saying that in most of the missionary organizations represented in this conference, and in others

which have been held, not by Americans only, but by representatives of European societies, there has been an increasing conviction that the place of emphasis in mission work should possibly be somewhat changed, and that the prayers of all friends of missions should be emboldened to ask for abundant harvests now or soon in the fields in which for so long a time institutional work of all kinds has been carried on, and where as yet the results are proportionately small.

But, on the other hand, let us fairly weigh some considerations which urge the maintenance and the advance of higher education. Those who have read the reports of the late Parliament of Religions at Chicago must have reached the conclusion that the Church, in her conquest of the non-Christian races, must expect to cope with men of a high order of intellect; men well trained in the principles of their own faiths and philosophies; men who have been stimulated and emboldened by the fellowship and encouragement of every form of infidelity from our own land; men who have been made familiar with all the weaknesses and blemishes found in the history of the Christian Church; men who are stung with indignation at the outrages which almost universally, in the East and in the Islands of the Sea, are visited upon weaker races by representatives of Christian nations.

First, it is evident that some at least of our missionaries must be able defenders of the truth against manifold error. At a summer school attended by about four hundred young native ministers and teachers in Japan four or five years ago, a summary of conclusions was reached, one of which was in substance this: "We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of our people. The ordinary work of preaching can be done quite as well by educated men of our own race; but if our friends across the ocean can send us men capable of becoming leaders, able to teach us how we may grapple with rival systems of religion or philosophy, and all the burning questions which confront us, then the more they send, the better."

Now such a demand means not only a high grade of training for our missionaries, or some of them, but also for leading minds in the native church, for they especially will encounter the well-trained opposers. I know how cheap and easy it is to answer all this by the taking plea that "what our missionaries need is a knowledge of Christ, and Him crucified." But Paul also knew something about Christ, and Him crucified; and yet in planting young Titus as a missionary among the cavilling and besotted inhabitants of Crete, he enjoined upon him that careful preparation which should enable him "to convince the gainsayers," the vain talkers and deceivers, "whose mouths must be stopped." And these were not mere babes in knowledge, but were trained and skilful cavillers belonging to "the circumcision," and their mouths were to be stopped, not with sanctimonious platitudes nor sweeping denunciation, but with sound argument.

For the last five years the *Japan Mail* has published a monthly *résumé* of the utterances of all religious and anti-religious systems. It has maintained in reality a continuous Parliament of Religions along the same lines as that at Chicago in 1893. Some of the educated Japanese, hostile to the Christian faith, have shown surprising familiarity with our faith and our Church history, especially its alleged blemishes ; and Mr. Hirai, on the floor of the Chicago Parliament, hurled back the dark and blighting record of the unjust diplomacy of Christian nations in a way which only a thoroughly informed missionary could answer.

I cite these facts in order to show that not only missionaries, but at least some of our native preachers and teachers, must be fitted to defend the Christian faith against powerful opponents, and to show the difference between the attitude of the Christian Church of the West and the nations of the West.

One of the greatest necessities of our age is that we shall have here at home educational facilities which shall enable chosen men by lifelong study to speak with authority on all the great issues by which the Christian faith is confronted ; and the same need will be felt—nay, is being felt, on some of our foreign fields. In educated circles in Japan there is, I think, greater attention given to religious thought than among us. However we may account for the fact, the Japanese are philosophers by a sort of instinct. The people of India are, perhaps, the most religious and the most metaphysical of any nation on the globe. Their literatures show that in remote ages profound philosophies were elaborated, evincing the deepest penetration into the mysteries of life and the nature and tendencies of the human soul. Here we have been busy with material things ; there religious speculation has long held the larger place. *The Vedic Magazine*, published in Hindi and in English at Lahore, presents some very caustic criticisms upon the habits and the characteristics of the average Anglo-Saxon. It characterizes him as a beef-eating and beer-drinking type of man, whose luxurious life renders him incapable of spiritual contemplation. His civilization is one of material forces only, and his only real worship is that of outward display or hoarded pelf. The same magazine quoted a year or two ago some of President Andrew D. White's startling revelations of the corruptions of American municipal government, and held them up to thoughtful Orientals as a specimen of the results of Western civilization.

This generation needs a new apologetic. It is no longer the old battle with Gnostics and Manichæans, nor the later controversies with English Deists or French Encyclopedists ; there are special issues that concern us now. And as the battle-ground will be not here alone, but on some of our great mission fields, shall we not prepare some of our native preachers and teachers to act well their part ? If so, we must pay some attention to the *highest* missionary education.

I have already alluded to the fact that young men in India and Japan

are well furnished with all the stock arguments against the Christian faith, and they know how to use them. A young Hindu, seventeen years of age, said to his Bible-class teacher, "Do you say that God made the world for His own glory?" "Yes." "Did it increase His glory?" "Yes." "If, then, He had something which He did not possess before, how could He have been infinite in the beginning?" Another said, "Do you tell us that God is everywhere present and pervades all things?" "Yes." "Is He in every visible object, and even within us?" "Yes." "Then He is in that idol yonder, and that is what we have always held." It is evidently a mistake to suppose that we have simply and only to tell the story of the Cross. That there is a very important place for that simple and direct work I hope to show farther on; and although there are paid pundits employed for the purpose of interrupting the bazaar preacher with perplexing questions, it is a wise rule to avoid discussions, if possible.

But the idea that either the missionary or the native preacher needs only to be taught the principles of our Christian religion, and that they can always meet the oppositions of heathen systems by ignoring them, is preposterous. If it should turn out in any of the great battle-fields of religious thought that Christianity, with all its claims to intellectual superiority, had shown itself unable to defend its doctrines or its history against the assailments of skilful Orientals supposed to be ignorant "heathen," it would be a day of disaster to the cause of truth. Christianity would come to be looked upon with contempt by those whom we have professed to enlighten, and this discomfiture on the mission fields would soon cast its reflex influence upon the whole position of the Church at home. It is to be borne in mind that the world is one at last, and that with respect to religious thought the boundaries of nationality are forever lost. The Parliament of Religions has come to stay. It began long before the Chicago Committee had thought of it. Truth must everywhere be equipped for her final victory over error.

Again, not merely in religious thought and in speculative philosophy, including a study of all sacred books, but in science and in history, Christianity must have a hand on all the greater mission fields. A warped and distorted science taking possession of leading minds, and more or less affecting every class, would constitute one of the worst barriers to the inculcation of Christian truth. For example, the wide prevalence of materialistic evolution, claiming to cut up by the roots all the religious cosmogonies of the world—that of Genesis as well as that of the Brahmanas or Manu—will, if left unchallenged in India or Japan, throw contempt upon our Christian Bible and largely upon the whole teaching of the Christian Church.

And there is a like demand in the sphere of ethics. That an entirely secular education left in the hands of governments, and dealing chiefly with schools of philosophy and of science, would in time overthrow the religious teaching of Hinduism, or the Buddhist and Shinto faiths of

Japan, goes without saying. If, then, advanced Christian instruction should be withheld, what basis of ethics would be left?

And this difficulty is already being recognized and seriously felt in some Eastern lands. The disciples of Huxley and Herbert Spencer in Japan have been trying to devise an ethical basis which would meet the wants of the people without recourse to the ethics of the New Testament. And if a race like the Hindus are by their education divested of their own religious faith, and left with no substitute, by what ethical restraints or promptings will that race be influenced? I am told that certain administrators of the Indian Government, after a long experiment of mere secular training, which has left the minds of thousands of educated youth stranded on the dreary wastes of agnosticism and without the fear of God or man, are convinced that this policy is fatal, and the most thoughtful minds are turning to Christian missions with increasing favor as the only thing that can supply the deficiency and save the nation from becoming morally bankrupt. The question has been raised, and I refer to it in this close connection, whether it might not be better for missionary societies to dispense with governmental stipends, which are given toward the support of their educational institutions in India. Were the restrictions as stringent as those imposed by the Emperor of Austria upon all Protestant missionary operations, there might be reason for rejecting such aid; but such is not the case in India; and surely if the government is looking to missions for their moral influence in the great issues which have arisen, we should not be slow to enter into that alliance so far as the demands of other forms of work shall permit.

But in all that I have said I would not be understood as maintaining that any large proportion of our missionary expenditure should be given to what is called university education in a country like India or Japan. I notice that in the reports of missionary conferences held in India, and in published articles written on the field, one solution has generally been proposed for all the difficulties which have been named—namely this, "Increase your force, man your institutions more thoroughly, and thus make this higher education a power." But from the standpoint of the home treasuries the difficulties are less easily settled. What if every year a missionary board is compelled to choose between one desirable form of work and another? Can we, in good conscience, spend $25,000 or $50,000 in the plant or the professorships of a college for general education, when that means a retention of eight or ten missionary evangelists who otherwise might be sent, or when it must necessitate the dismissal, or at least the failure to employ, forty or fifty native preachers who might go among the people publishing the simple Gospel?

While considering the needs of the higher and more intellectual classes, we must not forget the millions of the utterly benighted who will pass away in the few years of this generation. A few weeks since Mr. P. C. Mozoomdar, after speaking of the different schools of Indian philosophy,

said in my hearing, that of the nearly three hundred millions of India, at least two hundred and twenty-five millions were of the simplest and most ignorant classes, who know nothing of abstruse systems or of sacred books, but are deluded by the most degrading superstitions. Surely here is a waiting vineyard for a class of laborers who can make little claim to scholarship.

I have spoken of the necessity of sending out some thoroughly qualified missionaries who shall be able to grapple with every form of error, and I would have every man so thoroughly qualified as to understand the customs and beliefs of the people among whom he is to labor ; but I wish it to be distinctly understood that I would gladly see the great majority of our missionaries giving themselves to the direct proclamation of the truth, or to the training of native preachers by short, practical courses in which the spiritual element should preponderate. They should then lead them forth as helpers to an organized work in the country villages, where they would be less liable to disturbance from the paid agents of the Aryas, who are employed to thwart their efforts by their shrewd questionings. I most earnestly advocate a great preponderance on the side of evangelistic work. If it is true that in Japan there is a native ministry who can now best do the work of preaching to the masses, that condition certainly does not obtain in the country districts of India or among the millions of China, or in Siam and Laos, least of all among the interior tribes of Africa. If we were concerned with plans for this generation only, and were not laying foundations for an extended future, I am not sure but it would be the part of wisdom to concentrate all our force and all our possible expenditure upon the direct work of preaching the Gospel to the neglected millions of to-day ; but we cannot thus neglect the foundations for the future. While, on the one hand, we ought to labor for the men of to-day as if Christ were soon to come and this generation were to be the last ; on the other hand, we ought to lay plans as broadly and deeply as if assured that many generations are yet to follow.

In deciding thoughtfully and wisely where we shall place the emphasis, I think we should not wander too far from the New Testament plan. There is, of course, an important differential. This is far more an age of books and of schools than was the apostolic age. The late Christopher Robert, while speaking of the College in Constantinople and similar enterprises, once said to me that " perhaps if Paul had established a Christian college at Antioch, the Seven Churches of Asia would have had a better history." That was one view of the question before us ; but if Paul, on the other hand, had spent his life as a professor of science and philosophy at Antioch, would the Christian Church have made equal advances into Macedonia and the Roman Empire ? Would subsequent ages have received an equivalent for that theological and spiritual teaching which we now find in the Acts of the Apostles and in the Epistles ? It might have been claimed by the Church at Antioch that scholarly work was an im-

portant seed-sowing ; but what was Paul's great and world-wide mission work but a seed-sowing that has blessed many nations and made Christianity a power for all time ?

An impression seems to have prevailed with many since the great Parliament of Religions that learned Hindus, Buddhists, and Confucianists have become too wise in our day to afford any warrant for further missionary effort on our part ; and in Japan something like intolerance is beginning to be shown toward the propagandists of our faith. But this is nothing new in the world. There never has been a time when there were not other needy fields farther on. Our Saviour's command in such cases was to simply move on till there was found a better welcome ; and when Israel turned a deaf ear, the Gospel was borne to the Gentiles. Now, also, there is no lack of needy millions who will receive the truth. The late Dr. Duff once remarked that possibly the system of caste in India would yet be regarded as one of the most important and helpful factors in the great work of missions, his idea being that those despised classes who have least to hope for from their own system, who have less self-complacency and less Aryan pride, may be the first to receive with readiness and delight the Gospel which respects their manhood and proclaims the love of that God "who hath made of one blood all nations" and all castes of mankind. The village work of the American Methodist Mission in Northern India, and that of the Baptist missions in Southern India, would seem to indicate that whole villages and even hundreds and thousands of villages of low-caste people may yet be won to the Cross of Christ. God grant that such may be the future realization of the mission work in India ! God grant that in our own generation we may witness an upheaval of this subsoil of degraded Hinduism that shall overthrow all the superstructures that the pride of caste has reared above it.

Already there are found among these low-caste people bright and responsive minds which, under the influence of the truth, develop a Christian manhood quite unlooked for. With a widespread evangelization and with the fair play of the British rule, who shall say that a new India may not arise from the lower ranks ?

There are many things which occur to me in connection with this broad subject, but there is time but for one further thought. We have considered the need of higher education. We have also recognized the supreme importance of reaching in the most direct way the masses that are perishing in our own generation, and here we have placed the emphasis. Now between these two lines of work there is a wide sphere of effort whose importance cannot be overestimated. Obviously this wide propagandism which I have indicated must require a large force of preachers and teachers, and those of all grades. I would say, then, that the most important of all departments of education on the mission field is that of *schools in which men shall be fitted for the middle grades of work, and the staple of instruction should be given in the vernacular.* Call them colleges or training

schools, or by whatever name, they constitute our chief hope for both the present and the future. Short normal courses for men already employed are sometimes valuable. A friend who had visited India said to me that of all the higher institutions that he had seen, and he had visited many, that one belonging to the Methodist Mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission of any that he had seen. The curriculum was not so extended as in some other institutions, but it was more distinctively a school for the training of preachers and teachers. General education was subordinate to this, so far as he could discover. Those who were selected or admitted to the institution were by preference young men who gave good promise of becoming Christian workers. And my impression is that the Doshisha of the American Board in Japan, established and for some years directed by the lamented Neesima, has attained its high success and proved its eminent usefulness just in proportion to the emphasis which it put upon the training of preachers and teachers for the direct service of the mission. Years ago the sainted Calhoun established a missionary institution at Abeih in Syria. The curriculum was fairly extended and comprehensive, but the great idea which prevailed in his selection of men and in the whole course of study was that of fitting laborers who should preach the Gospel, in the pulpit or in the school-room. Probably there has never been an institution for higher education in which so large a per cent of graduates was found available for direct and valuable Christian service as in that school at Abeih. In my opinion, the higher education which any missionary society or board is able to carry on should be devoted chiefly to this specific work of training laborers, holding secular education in subordination to this end, at the same time, if possible, maintaining either alone or conjointly with other boards and societies one or more institutions in which the very highest training can be given. Above all, let the emphasis of our missionary work in these closing years of the nineteenth century be put upon direct and widespread evangelization.

UNOCCUPIED MISSION FIELDS OF THE WORLD.—III.

BY REV. JAMES DOUGLAS, LONDON, ENGLAND.

II. Leaving the great Continent of Asia and the numerous unoccupied fields which it contains, we enter what has been called the Dark Continent of Africa, but which, despite its darkness, constitutes no mean portion of the classic ground of modern Christian missions. What illustrious names are strewn over Darkest Africa, great search-lights in their day, and which death, so far from quenching, has but made to shine with the more vivid brilliancy! We think of Moffat, Livingstone, Sakir, Gordon, Comber, the Coilliards, Mackay, Hannington, Wilmot Brooke, and others,

men who knew their God and did exploits, and whose memory lives as an inspiration and legacy to the Church for all time to come. Bitterly as we regret the human blood spilt that the highway of commerce and of military conquest might be prepared, we praise God for the men and women of faith who have poured out their lives as a libation in the endeavor to heal Africa's grievous sore. How open that wound still is, and how pleadingly it calls for Gilead's balm, we can but faintly appreciate! The rule of the strong hand, according to the law of brute ferocity, is general in Africa, save where fear counsels moderation; the native religions are as demons let loose to torture or slay, as caprice may dictate; and so all-pervasive is the spirit of cruelty, that the very sports of the people are spiced by its excesses. Thus Dr. William Junker, in his travels in Africa, 1882–86, tells of a savage custom of the Soudanese men, which he himself witnessed on the occasion of the celebration of a marriage—namely, the challenge to a duel with the rhinoceros-hide whip. "Each has to take the same number of blows from his opponent as he gives. Sometimes one man will challenge three or four, to whom he deals in turn savage blows, which are returned afterward by them all in succession." "The pain," says Dr. Junker, "must have been excessive, but I did not see the men move a muscle." To do justice to the horrors of the situation, we have to remember the growing increment of the Arab's sway, and the spread of Islamism over the central regions. The religion of the false prophet has neither pity in its heart nor balm in its hand, and serves but to exacerbate the sore that already exists. How true it is, if we would only believe it and show our faith by our works, that "none but Jesus can do helpless sinners good"!

On the whole, however, it is somewhat doubtful whether Africa is now the darkest continent in the world. In many parts the reign of cruelty is checked and superstition's dark night invaded. "Forty societies are at work with over seven thousand ordained missionaries," the addition of converts last year being over twenty thousand. Certainly Africa, if still the darkest, is not the most neglected continent in the world; nor is it to be reckoned, save where Mohammedanism prevails, as the stoniest of fields. Bravely has the missionary striven to keep in the vanguard of exploration, and to vie with the merchant and politician in opening the sealed land. The result is that Gospel light has been carried far into the interior; the Congo studded by a chain of missions reaching to the equator; Uganda occupied, and Central Africa made accessible to even where not pierced by Gospel agency. Thus far the evangelization effected, bright with promise though it be, only samples the need which on a vast scale remains unbroken. The present partitionment of Africa is too *artificial* and *foreign* to furnish any consistent view of what fields *are* or *are not* occupied. It would require an analysis according to tribes to supply this, and that is beyond our present knowledge; but one thing is clear, that the work of evangelizing Africa is extending, both by the bold

stride of the pioneer and the patient labor of those who follow after. The work takes hold like roots which extend deeper and farther into the soil; the varied societies are lengthening their cords and strengthening their stakes; new languages are being acquired as new communities are being reached, while to the eye of faith the results achieved are only a faint glimmering of the light and blessing that are surely and soon to break forth.

Soudan.—The chief territory in Africa clearly defined as unoccupied is the multiform region of the Soudan, with the thinly peopled Sahara on the north and Abyssinia on the east. This immense tract of country lies north of the Congo Basin, and has a reach from the west eastward considerably exceeding the span from San Francisco to New York. The average breadth is from 500 to 250 miles. The Soudan is a land of varied races and of a multitude of tongues, but is broadly divisible into three regions —*a western, an eastern,* and *a central.* The eastern region is in a state of social solution, and for years violence has filled the whole land. Since the fall of Khartoum and the evacuation of the equatorial province, there has been no let to Arab aggression and domination, with the result that native blood has flowed like water, and the remnants of native population are terrorized and enslaved. It is as if a fair and prosperous *kosmos* had been by mighty convulsions turned to chaos. Yet had Gordon been supported, what different things we should have seen to-day! But England in her short-sighted rulers did not discern God's gift in that man, nor the magnificent opportunity which, in the providence of God, came with him. And now there is "no man to make up the hedge and fill the gap before the Lord;" neither is there space for repentance. Meanwhile, pandemonium is let loose, slavery is rampant, and if there are not now native races enough to lash, the Arab hunter, grown emboldened by success, has only to go farther afield.

As, however, in the sky there is always light somewhere, either reflected by the distant stars or cast up from the buried sun, so even in regard to Eastern Soudan it is given us to see some gleam in the midst of densest obscuration. Bishop Tucker, while thinking that the door into Eastern Soudan is not to be opened from the north, is sanguine that it shall yet be set open from the south. Uganda, in his judgment, is to be the Gibraltar rock upon which the Arab's power is to be broken, the base of operations whereby slavery is to receive its death-wound, and the most miserable regions on the face of the earth, social recovery and Gospel light. Be that as it may, of this we are assured, that in some way or other for Eastern Soudan, as for other unoccupied fields, the Lord will provide.

Turning our attention to the western section of the Soudan, which is related to the "lordly Niger," there is some cause for uneasiness at the spread of the Fulani colonies, which own as their head the Sultan of Segu on the Upper Niger, and under the pretence of waging "Jihads," or holy wars, "attack and subjugate the pagans wherever they can." The Fulahs are "fanatical Muslims" of "bronzed complexion," born fighters

and skilled in strategy, who never fail, when they meet with European travellers, "to claim brotherhood and kinship with the white strangers." Both their appearance and language are somewhat of an enigma. Distinct from the negro in type, their tongue is also distinct, and seems to have no "definite position among the linguistic families of Africa." Indeed, if what is said of its two grammatical genders be true, that it has "NOT the masculine and the feminine, as in most idioms, but *the human and the non-human*," the Fulah tongue has a right to be placed in a category by itself among the tongues of the earth as the most unique curiosity to which the confusion at Babel has given birth. The Fulahs have all the marks of a superior race, and while keen in their scent for conquest, have thus far kept free from complicity in the slave trade.

The Central Soudan is a most populous region, embracing the dominions of the great Sultan of the negro kingdom of Sokoto, Bornu, a populous Mohammedan State, and the Sultanate of Wadai, which is the most powerful of the Central Soudan States. It is believed that in these kingdoms alone there are 60,000,000 without a missionary. The great Haüsa nation, in the kingdom of Sokoto, is reckoned at 15,000,000, and is described by the late Mr. Wilmot Brooke as "a fine, brown-skinned race that has recently adopted Mohammedanism, and with it the art of reading and writing their own language in the Arabic character." According to Mr. Brooke, of lamented memory, entering the Muslim kingdoms of the Soudan is like entering a new world. "The petty jealousies and squabbles of the heathen towns are left behind now; the busy hum of commercial life is heard throughout the dominions of the great Sultan of Sokoto. From vast walled cities of 50,000, 80,000, even 100,000 inhabitants, caravans are forever streaming out, to the south to raid for slaves, to the North African States, across the Sahara, to sell them. Weavers, dyers, and shoemakers work hard in the streets of these great cities, manufacturing the ample clothing that the people wear, and exhibit this remarkable spectacle of African civilization."

Such, in brief, is Africa's great unoccupied field, the emporium of the continent, the throbbing heart and busy brain of what may now be called earth's vastest island. As regards the entire central region—in dealing, that is to say, with some 60,000,000 of the 80,000,000 included in the whole Soudan—the missionary would find no such social gulf as would meet him elsewhere. These Soudanese are not barbarians, living in squalid villages, affecting a barbaric etiquette, and grovelling in the sty of superstition. They dwell in walled cities, in well-built houses of sun-dried brick, are monotheists, and eat such food as any European could live on. The climate, too, is mostly dry and invigorating, and not to be confounded with that of the deadly gold coast or the malarial climate of the Congo. The main hindrance to the missionary is Moslem fanaticism; and that hindrance is as a wall raised up high as the firmament. No one may enter this land to evangelize who counts his life dear unto himself, for by the

Moslem law, which prevails everywhere, "both the convert and the missionary who has preached to him are liable to death."

This is not the day, however, when the missionary vanguard is at all disposed to pause in view of contingencies. Like Thibet, the Asian stronghold, the African fortress of the Soudan has already been prospected with a view to occupation, cost what it may. For the moment the operations of the Church Missionary Society are checked by the recent decease of Bishop and Mrs. Hill, who had in view the extension of their work from Oyo to Ilorin, a Mohammedan town in the interior ; and then from Lokoja, taking another route, the bishop purposed to pass into the Bassa country. He also intended to establish a training institution for natives and a hospital at Onitsha. In addition, Bishop Hill contemplated placing a mission steamer on the Niger. God honored him to prepare, but has reserved for others to come the carrying out of these plans. Meanwhile, the Central Soudan Mission is advancing to the assault. As we write, Mr. Hermann G. Harris, B.A., the director of the mission, a man versed in Arabic and Haussa (the commercial language of the people), is on his way, by the overland route, accompanied by Mr. Dick, across the Desert of Sahara, to Kano in the kingdom of Sokoto ; while it is expected that Mr. Holt and others will soon leave England for Central Soudan by way of the Niger, the journey on reaching Africa being from Lagos through Ibadan, Oyo, Ilorin, and Rabba. The Central Soudan Mission, like its Thibetan compeer, with which it has many features in common, "makes no appeal to the public or to individuals for money, but looks directly to God for the supply of all its need ;" moreover, the missionaries are quite prepared to support themselves, if possible, among the people to whom they go by laboring with their own hands.

The immense region of the *Sahara*, which is contiguous with the Soudan and has a scant population of some 3,000,000 Berbers, is likewise totally unevangelized. The like is true of Abyssinia, which at present has no Protestant missions, and is estimated to contain from 4,000,000 to 5,000,000. The kingdoms of Shoa and of the Mijertain and Abbia Somalis are similarly situated. Encompassing the Soudan, therefore, and including it, stretching from Senegambia on the west to Cape Guardafui on the east, a distance of nearly 5000 miles, and from Tripoli and Egypt on the north to the Congo and Uganda on the south, is a vast compact mass of unlifted darkness where no Gospel witness has, so far as is known, Abyssinia excepted, ever been borne. There is also a large unoccupied field lying south of the Congo and comprehending the greater part of the Free Congo State.

III. *South America.*—A few words must suffice to tell the tale of South America, which has, with justice, been termed *the most neglected continent* in the world ; for though, as a whole, South America "is almost untouched by aggressive Protestant missionary effort," there are but few countries within its borders which have not now some direct Gospel

agency. *Venezuela*, with a population of over 2,000,000, has but one Protestant missionary. *Ecuador*, a land of chronic revolution, about the size of England and Scotland combined, has no Protestant missionary at all, and may be regarded as wholly unevangelized. *Colombia*, with an area of 504,773 square miles and a population of 4,000,000, has *three missionary stations of the American Presbyterian Church*. *Peru*, with an area equal to the whole of the United Kingdom, France, and the Spanish Peninsula, is all but unoccupied. Gospel testimony, however, is borne by Dr. Thomas B. Wood, Protestant pastor, and there are little Protestant churches at Lima and Callao set as lights amid the surrounding darkness ; in addition, "itinerant native agents of the American Bible Society are helping to spread the Scriptures." *Brazil*, which numbers 14,000,000, is unevangelized to the extent of nine tenths of its population. It is the sphere, however, of earnest evangelistic labor ; and, despite the throes of revolution, the Gospel prospects of this great country never were so bright as now. *Bolivia*, considerably larger in area than Thibet, ranks with Ecuador as a field totally unoccupied. No Protestant missionary has ever made it the field of Gospel endeavor, but one or two passing visits have been paid by the colporteurs of the American Bible Society. *Chili* has two American missions, representing some twenty or thirty workers, but such an open door and, physically considered, *protracted* need might well woo many an additional score. Similar observations apply to the *Argentine and Patagonia*, now reckoned one republic, also to *Paraguay* and *Uruguay*. In them all there are laborers thrust forth, but few in comparison with the population to be reached and the vast area to be occupied. Throughout the South American republics Popery is everywhere a waning quantity ; its palmy days are over, its spell is broken. Liberalism is rising, and the peoples prefer the spiced cup of democratic aspiration to Rome's chalice ; but the true Christian knows well that neither flows from *the real Vine*, and that whatever may be the temporary value of liberalism as a *means*, it is absolutely valueless as an *end*; hence the need of wise discernment of the times. The South American republics are fields whitening to harvest, for the Nile of opportunity is daily rising, and the Gospel sower has abundant promise of bread. But the time is short. As with giving, so with action, *Bis dat qui cito dat* ("What needs doing should be done now"). The hope of a millennium, by the confederated action of unrenewed men and nations, is a worse delusion than Popery at its worst estate. Liberalism, unballasted by grace, will erelong eventuate in lawlessness ; and out of the seething mass of unsanctified impulse will emerge *the lawless one*. Now is the pregnant pause, now Satan is about to stake his trump card, now there is but a brief hour for service ere the Master appear. Oh, for the true union in the essentials of the faith and the oneness of the Spirit, and for the cry from the one Church as from the heart of one man, in view of the vast Gospel destitution that still remains, "Here am I, Lord, send me !"

PRACTICAL CONFUCIANISM AND PRACTICAL CHRISTIANITY IN KOREA.

BY REV. SAMUEL A. MOFFETT, PYENG YANG.

On a recent trip to this, the second city of Korea, I rested on the Lord's day in a small village, where I witnessed what gave me an insight into the utter heartlessness of heathenism. Soon after breakfast my boy came in saying that there was a poor fellow dying out on the roadside. Going out, I found a man somewhat past sixty years of age lying on a rough litter. He was covered with frost, having lain there all night, and was very weak, though able to talk. Upon inquiry I learned that he had been taken sick on the road five days before, and that, according to the custom which now prevails, he had been placed upon this litter by the men of the nearest village, and by them carried to the next village, where he was dropped at the side of the road. The people of this village, in turn fearing lest he should die on their hands and his spirit remain to haunt them and work them mischief, hurried him on. Thus the poor man had been carried from village to village, left to lie all night in the rain or frost without covering, without food, or medicine, or any attention beyond that of being roughly carried on and dropped again. For five days he had been so treated, and his strength was almost gone. I suggested that some one give him food ; but no, not one was so minded ; so buying a table of food I fed him with some rice-water. After eating a little the old man looked up gratefully, saying, "Now I shall live," and then he pleaded to be taken care of for two or three days, until he should have strength to go on. I urged the people to give me a room where he might be made comfortable, promising to pay for his food and fuel. They flatly refused, and were preparing to carry him on. Turning from them I spoke to him of Christ, of forgiveness of sin, and relief from pain. He seemed to understand, and brightened up a little. After praying with him I turned again to the people and said some pretty plain things about their murdering the man. This seemed to arouse their consciences a little, and the spokesman of the village began to talk of finding a room. Asking me about his food, he named an exorbitant sum as necessary in order to keep him a few days. I agreed to furnish the amount, and told them to prepare the room while I went to get the money.

Entering my room at the inn several followed, saying that it was very kind in me to thus care for the man, but that the people did not want to take him in. Again I urged and offered more money, but while talking others came in to say that they had already carried the man off. They had gone but a few miles when the poor fellow died, and there they buried him.

Talking to those people, I felt like a prophet of old as I told them of

a judgment to come, and called upon them to repent ere they were called before God to answer for the deed of that day. However, pity rather than indignation fills my mind as I think of this poor, degraded people, even their sense of humanity blunted under the system of misgovernment and oppression and the teachings of those who are professed Confucianists.

Not long after this I passed along the main street of this city of Pyeng Yang and witnessed another incident revealing the degradation of this people. Before me were a lot of boys tugging away at ropes attached to a straw mat, in which was the body of a man who had just died on the street. The boys were shouting and laughing and making gay sport as they dragged this corpse along. This took place on the main street of the capital of the province, the boys being the errand boys of the merchants, who sat among their wares laughing at the frolic the boys were having.

Upon returning to my rooms I spoke of what I had seen, and was told by my boy that the night before he had seen an old man lying in front of one of the main public buildings on this street. The old man had just been thrust out of an inn and left to die on the streets on that bitterly cold night. It may have been this body that I saw thus dragged through the streets, but I am told that such cases are not so infrequent but that there may have been two in one day.

Is this practical Confucianism which professes to pay the greatest respect to the aged and to the dead? This is not an exceptional case, such as might occur in the slums of a large city, but it took place in the sight of all on the main street in the city, where dwells the governor, who in his zeal for Confucianism has recently established anew a Confucian school.

Christianity has not as yet very many adherents in Korea, but already these few show a greatly different spirit from the above. Last January, in this probably the most wicked city in Korea, it was my privilege to baptize eight men, giving us a church of ten members. They had been instructed in the Gospel for several months, had endured abuse and insult with courage and with a truly Christ-like spirit, and they soon showed that they had been imbued with the practical spirit of Christianity. Before they had been in the church a month they came to me with the proposition that the first use of the little money they had contributed should be for the care of a little orphan child dying of starvation. I gladly accepted the proposition, eager to encourage them in their Christ-like spirit. Thus practical Christianity is manifesting itself in Korea. Theoretical Confucianism contrasted with Christianity in a Parliament of Religions at *Chicago* is one thing; practical Confucianism illustrated in *Korea* is quite another.

MISSIONARY WORK IN NORTHERN BULGARIA.

BY REV. L. T. GUILD.

The Bulgar is intensely patriotic. His five hundred years of Turkish rule have only strengthened his love of liberty. When King Milan of Servia led his army into Bulgaria and Prince Alexander hastily recruited an army and marched against him, the peasants in multitudes loaded grain and provisions on their wagons and started after the army. Peasants met by a gentleman were asked, "Who buys your grain?" "No one." "Where are you taking it?" "To the army." "What do you get for it?" "I get freedom."

This intense patriotism is an obstacle to us. He knows that the priests are revellers, licentious, idle; but he knows that through the long night of Turkish oppression "the church" was the means of preserving the Bulgarian people separate, and the Bulgar does not propose to lightly forsake his ancestral religion, and looks with suspicion on a form of religion which is introduced by foreigners and supported by foreign gold, though he is not insensible to the superior morality of Protestantism over the "orthodox" faith.

The Turk's status is peculiar. He is no longer the proud lord, but the hated and tolerated hewer of wood and drawer of water. The government seeks to conciliate the Turks and retain them, fearing that their withdrawal would cripple the productive factors of the nation to the injury of all. The old narrow Turkish streets in the cities are being widened under supervision of the government. In one city the authorities drew their plans with a view to destroying as many mosques as possible. The government, noticing that many would be destroyed, instructed the mayor that new plans must be made, sparing as many as possible. Toward the Protestant the Turk is quite friendly. He says: "It is against your religion to worship images and to drink wine; in that much we are alike." Not infrequently they are found in our assemblages, interested listeners.

While the policy of Bulgaria seems tyrannical in many things to an American, it is remarkably enlightened when viewed considering the five hundred years of bondage. Compulsory education prevails, and the expenditure for public schools is enormous. From these schools the Bible has been banished by request of the "synod," which does not seem to realize that the educated Bulgarian, despising the superstition of the "orthodox" church, is fast becoming an infidel. Modern scepticism is quite popular among the *élite*, while socialism with a free-love tinge is making its appearance. It is doubtful if the latter will make much headway, not at least till the former has prepared its way, for the Bulgarian people are remarkably virtuous.

The Roman Catholics are also here with a strongly organized and energetic mission, hated by the "orthodox," but possibly secretly patron-

ized by Prince Ferdinand, who is a devout Catholic. Oh, that American Christians might realize the need of impregnating this rising nation, now in its formative state, with the leaven of Protestantism! This only can furnish a safe antidote to infidelity, Romanism, free-lovism, and orthodox superstition, and furnish a proper fibre for national life.

South of the Balkans is the Congregational Mission, of which we cannot now write intelligently. In our field we have a number of stations manned by native Bulgarians. We have three church edifices, but in most places our worship must be in private houses. We experience difficulty in building, and our progress must be slow till we get more church edifices. When means are provided for this we look to great harvests, for wherever we have public houses of worship they are filled with people even at mid-week service. In connection with these workers we have Biblewomen and colporteurs, and our press turns out various publications and a monthly paper.

We have two schools, one for boys at Sistof, and one for girls at Loftcha. Both are well patronized, and the latter is most especially useful. In it at present is the daughter of a village priest, who sends her here in preference to the public schools, which are under control of his own faith. There is also here the daughter of a "procuror" or prosecuting judge of quite a city where there is located a public school of as high grade as ours. These things are hopeful, indicating that the walls of prejudice are melting. In Plevna the "procuror" publicly asked the head priest, "Who best keeps the teachings of the Scriptures?" and his eminence answered, "The Protestants."

But there is opposition, and among the native Christians the true spirit of sacrifice. A young married man was converted and joined our church. His wife's brothers came and took her and her little babe to their home. He sought her return, and was referred to the village priest, who said: "Forsake the Protestants and you can have them." This he would not do. Three months later (a few weeks ago) he was notified: "If you do not at once forsake the Protestants, we shall divorce your wife and marry her to another," for the divorce laws are in the hand of the church; and this they did. Truly he forsook all for Christ. I might multiply instances touching in the extreme. Are not such a people worth sacrificing for? Recently a Bulgar not a member of any Protestant church donated $3000 to our work. The field may be sterile and hard, but the Gospel will shortly win glorious triumphs in Bulgaria.

The changes now working in the Catholic Church are among the encouraging signs of the times in France. Where that great organization had once impressed upon the mind its immutability, all are now struck by its power of transformation. The college of the Sorbonne, which once burned Protestants, now has a Protestant at its head. The people are thinking about religious questions, thousands are looking toward Protestantism with expectation, and the outlook for a religious revival is very bright indeed.

THE McALL MISSION.

BY LOUISE SEYMOUR HOUGHTON.

It is not necessary to review the story of the founding of the McAll Mission. All who study the progress of missionary events know that it was in a very true sense the direct outgrowth of the French Commune. Mr. McAll carried the Gospel to France because he saw that the centre of the tribulations of France was the popular ignorance of the religion of the Gospel. He of all men saw that the Christian Church held in its grasp precisely what the French nation needed in its hour of dire confusion and calamity. So in January, 1872, a few months after the downfall of the Commune, Mr. and Mrs. McAll quietly began their work among the laboring men of Paris.

A small, low-studded, brick-paved shop in a narrow, crooked street, in an obscure suburb of the great capital was the scene of their first efforts. Forty people were seated on the rush-bottomed chairs ; at the harmonium Mrs. McAll with her well-trained fingers and her silvery voice ; on the low platform Mr. McAll with his broken French, and one or two earnest French Protestant pastors. The hall, the street, the quarter, all were obscure, and yet at that time the quarter Belleville was notorious as the quarter of Communists, and in a yard barely a stone's throw from the little hall the wall was yet red with the blood of martyred priests—shot down by infuriated Communists, without mercy and with no reason except that they were priests.

The people came to hear, first curiously, then eagerly. It is many years since that single hall with its forty chairs has increased to a hundred and twenty halls, with seventeen thousand sittings and more than a million auditors and worshippers in every year. There are thirty-nine of these halls in Paris and its suburbs, the others are in the provinces from Brittany to the Mediterranean, in Corsica, and in Algiers. There would be many more stations than these but for one feature in the policy by which this mission is managed, which makes it more widely and more fundamentally useful than it could possibly be made by any growth within itself.

This feature grows out of the general policy, which is co-operation carried to its widest extent. The non-sectarian character of the mission makes this co-operation possible to a degree unknown in any other religious work. Volunteers come from all countries and from all denominations to work in the halls. Speakers come to address the meetings from every church in France. The four great evangelizing societies of the Reformed, Free, and Baptist chuches of France, and the Society of Evangelization of Geneva co-operate in the work of fully one sixth of the stations. Country pastors of all denominations desiring to work in outlying hamlets, and city pastors wishing to carry on suburban missions, find that they can best do so under the auspices of the McAll Mission ; and thus not infrequently a mission begun as a McAll station has grown so strong and has come into such close affiliation with the church of the missionary pastor, that it has in the end been adopted by that church as its own, and is no longer numbered among McAll stations. By the marvellous economy of God's providence, the little mission hall has awakened missionary zeal in the members of the pastor's church, who up to that time had thought they had all they could do to live and hold their own. Thus as the light of the McAll torch has kindled these French churches,

one by one, a station here and there has left the mission and become an integral part of this or that church. The number of stations now or at any time do not, therefore, represent the number of living and active children of the mother mission ; and thus, though the mission founds no churches, churches are here and there founded, while existing churches everywhere within its reach are built up by converts from the McAll Mission.

Though the mission was originally intended for the working people, and always will be their own especial mission, it is in the nature of things that the remedy which Dr. McAll saw to be adapted to the needs of France should be accepted by others than the working men. From time to time men and women of education, refinement, and social position have been reached by the Gospel proclaimed in the mission halls. Some of the best workers to-day—ministers, ministers' wives, and others—are converts of the mission. A constantly increasing number of people of the better class are coming under its influence.

Within the past few years it has shown itself especially adapted to meet the great spiritual unrest which has laid hold of the young men of France, the youth of the universities, and the young men of the army. The soldiers' reading-rooms have proved to be a wonderful power for good, and the one small hall especially opened to reach the university men has proved so beneficent in its results, that a special appeal is now made for funds to enlarge this work. The Sunday and Thursday schools also have a marvellous hold upon the younger boys and girls. Many of the efficient teachers were converts of the Sunday-schools. The effort is now being made to put the Sunday-school work on a permanent basis. A plan has been elaborated by which each Sunday-school in the mission may be brought into direct touch with our Sunday-schools in America. An annual appropriation of $25 from an American Sunday-school will provide the colored pictures, lesson papers, and other necessary material, and the school making the appropriation will be brought into correspondence with a McAll school, and will be able to follow its history year by year.

Deeply to be lamented as is the death of Dr. McAll, sorely as the workers miss the inspiration of his wisdom, love, cheerfulness, and energy, the work has suffered no check. Long years before his death he had put the government of the mission into the hands of a board composed of representative Frenchmen, Englishmen, and Americans, and before his death he even withdrew from the presidency of the board, that no shock or hindrance might be felt when he should be called away. The present president of the board is M. Louis Saulter, an eminent French banker ; the executive head is the Rev. Charles E. Greig, who for years labored at Dr. McAll's right hand. Mr. Greig has lately visited the American McAll Auxiliaries, and everywhere has awakened thorough confidence in his ability and consecration to the work.

There is no limit to the progress of this remarkable mission but the limit of funds supplied by Christians outside of France. The French people are doing nobly. Poor as are the Protestants of France, they are contributing generously, not only in money, but in labor. Five hundred out of the six hundred workers are French, and their work is most valuable ; but in money they can do little. Americans have a deep interest in France. Christians, remember that there is seemingly no limit to the progress of the Gospel in France through the McAll Mission except the limit of the contributions of Christians.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

International Missionary Union.

The eleventh annual meeting of the International Missionary Union was held at Clifton Springs, N. Y., June 13–20. One hundred and forty-one missionaries were in attendance from many countries: From Liberia, the Gaboon and Cape Colony, in Africa, 5; Australia, 1; Assam, 3; Bulgaria, 5; Burma, 3; North, South, Central and extreme West China, 23; Guatemala, 1; Hawaii, 1; various parts of India, 33; Italy, 1; Japan, 20; Korea, 2; Mexico, 2; Micronesia, 6; North American Indians, 2; Jerusalem, 3; Persia, 2; Siam and Laos, 6; Brazil, Chile, 2; Spain, 2; Malaysia, 1; Syria, 3; European and Asiatic Turkey, 13.

By society and denominational classification they were as follows: American Board, 38; Methodist Episcopal and Canada Methodist, 37; Presbyterian, North and South, and United Presbytery, 33; Moravian, 1; Protestant Episcopal, 1; Reformed Episcopal, 1; Italian Bible, 1; Honorary and Independent, 11; Reformed Church of America, 4. As this REVIEW has hitherto published the names of those present, to preserve the history the list is herewith given alphabetically, with their years of service:

1886–88, Rev. Ray Allen, India; 1876–92, Rev. J. L. Amerman, D.D., and Mrs. J. L. Amerman, Japan; 1881, Miss E. D. Anderson, India; 1888–92, Miss E. Babbitt, India; 1889, Mrs. E. M. Bacon, India; 1859–80, Rev. S. L. Baldwin, D.D., China; 1885, Rev. J. L. Barton and Mrs. J. L. Barton, Turkey; 1869–72, Miss M. C. Beach, Bulgaria; 1888–93, A. W. Beall, Japan; 1879–81, Rev. W. H. Belden and Mrs. W. H. Belden, Bulgaria; —— Rev. E. A. Bell and Mrs. E. A. Bell, India; 1848, Rev. A. Ben-Oliel—1870, Mrs. A. and Miss F. E. Ben-Oliel, Palestine; 1886, Miss G. S. Bigelow, Japan; —— Rev. F. G. Bingley, South America; 1879, Rev. W. B. Boggs, D.D., India; 1868, Rev. L. Bond and Mrs. L. Bond, Turkey; 1886–87, Rev. G. A. Bond, Strait's Settlement; 1885, Miss Charlotte H. Brown, Syria; 1853–83, Mrs. A. Bushnell, Africa; 1886, Rev. H. Olin Cady—1894, Mrs. H. Olin Cady, China; 1890–92, Rev. W. A. Carrington, Brazil; 1881–86, Miss L. S. Cathcart, Micronesia; 1884, Miss M. Christiancy, M.D., India; 1877, Rev. T. D. Christie, D.D., Turkey; 1886, Miss T. Crosby, Micronesia; 1881–85, S. Cross, Siam; 1871–80, Rev. E. Cunningham and Mrs. E. Cunningham, India; 1878–79, Rev. C. W. Cushing, D.D., Italy; 1894, Miss K. Darmstadt, India; 1869–70, Rev. J. A. Davis and Mrs. J. A. Davis, China; 1868–93, Miss A. J. Dean, Persia; 1874, Rev. J. H. DeForest, D.D., and Mrs. J. H. DeForest, Japan; 1886, Rev. W. C. Dodd—1887, Mrs. W. C. Dodd, Laos; 1880, Rev. G. F. Draper and Mrs. G. F. Draper—1889, Mrs. G. Draper, Japan; 1872, Miss H. N. Eastman, Burma; 1887–89, Rev. W. P. F. Ferguson, Mexico; 1873–94, Miss A. P. Ferguson, Africa; 1887–92, Miss M. E. Files, Burma; 1884, Rev. F. W. Foote and Mrs. F. W. Foote, India; 1890, Mrs. R. C. Forbes, Micronesia; 1880, Rev. G. A. Ford, Syria; 1853–58, Mrs. O. M. Ford, Africa; 1883, Rev. J. M. Foster and Mrs. J. M. Foster, China; 1880, Miss E. M. Garretson, China; 1861–68, Rev. J. T. Gracey, D.D., and Mrs. J. T. Gracey, India; 1874, Rev. A. T. Graybill, Mexico; 1877, Mrs. A. C. Good, Africa; 1882–90, Rev. C. W. Green, Japan; 1872–83, Rev. T. L. Gulick and Mrs. T. L. Gulick, Spain; 1888, Miss L. G. Hale, China; 1837–77, Rev. C. Hamlin, D.D., Turkey; 1864–73, Rev. A. Hartmann, Australia—1874, Canadian Indians; 1884,

Miss E. L. Harvey, India; 1882, Rev. W. M. Hayes and Mrs. W. M. Hayes, China; 1885, N. S. Hopkins, M.D., and Mrs. N. S. Hopkins, China; 1872, Rev. J. H. House, D.D., Bulgaria; 1877, Mrs. C. M. Hyde, Hawaii; 1891, J. Jolly and Mrs. J. Jolly, India; 1855–58, Rev. J. S. Joralmon, China; 1872–76, Miss M. Kipp, Syria; 1885, Miss T. J. Kyle, India; 1885, H. M. Lane, M.D., Brazil; 1888, Rev. J. M Leonard and Mrs. J. M. Leonard, Japan; 1894, Rev. W. J. Leverett, China; 1888, Miss A. C. Little, Micronesia; 1880-90, Mrs. C. S. Long, Japan; 1874, Rev. M. C. Mason—1885, Mrs. M. C. Mason, Assam; 1858, Rev. D. McGilvary, D.D., Laos; 1885, Rev. C. Merritt, M.D., and Mrs. C. Merritt, China; 1861, Mrs. S. E. Newton, India; 1872–89, Rev. A. B. Norton—1872–90, Mrs. A. B. Norton, India; 1870. Rev. F. Ohlinger—1876, Mrs. F. Ohlinger, China, Korea; 1877–81, Rev. W. B. Osborne, India; 1875–81, Mrs. W. B. Osborne, India; 1883–89, Miss A. E. Ottaway, Guatemala; 1877, Rev. E. M. Pease, M.D., and Mrs. E. M. Pease, Micronesia; 1877–83, Rt. Rev. C. C. Penick, Africa; 1855, Rev. I. F. Pettibone, D.D., Turkey; 1882, F. D. Phinney, Burma; 1870–91, Rev. I. Pierson, China; 1888, Miss E. A. Preston, Japan; 1878–80, Miss Mary A. Priest, Japan; 1869, Rev. G. C. Raynolds, M.D., Eastern Turkey; 1882, Rev. G. Reid, China; 1847–69, Miss M. S. Rice, Persia; 1888, Miss C. E. Righter, China; 1894, Miss A. J. Rood, Assam; 1884, Miss L. A. Schenck, Bulgaria; 1887, Miss J. Schuff, India; 1886, Miss L. Smith, Japan; 1889–93, Rev. F. J. Stanley and Mrs. F. J. Stanley, Japan; 1881–90, Rev. M. L. Stimson and Mrs. M. L. Stimson, China; 1854–64, Rev. R. Telford, Siam, China; 1857, Rev. R. Thackwell—1869, Mrs. R. Thackwell, India; 1868–73, C. C. Thayer, M.D., and Mrs. C. C. Thayer, Turkey; 1859, Bishop J. M. Thoburn, India; 1886, J. B. Thompson, M.D., Siam; 1868, Miss C. O. Van Duzee, Turkey, Persia; 1882, Rev. H. C. Velte—1887, Mrs. H. C. Velte, India; 1884, Miss J. E. Wayte, India; 1845–64, Rev. E. Webb and Mrs. E. Webb, India; 1880–91, Mrs. W. White, China; 1887, Miss N. J. Wilson, Japan; 1838–86, Rev. G. W. Wood, D.D.—1871–86, Mrs. G. W. Wood, Turkey; 1886, Rev. W. S. Worden, M.D., Japan; 1868–77, Rev. E. R. Young, D.D., and Mrs. E. R. Young, Indians of Hudson's Bay.

The Recognition Meeting on Wednesday evening, in which each missionary introduces himself or herself, stating name, field, years and society, was specially interesting. The whole session of Thursday forenoon was devoted to the study of the work and promise and power of the Holy Ghost, and was led by Rev. A T. Pierson, D.D., editor-in-chief of this REVIEW, and was a season of great spiritual power; on Thursday afternoon Rev. J. Henry House, D.D., spoke on What Can be Done within the Greek Church for its Reformation? Rev. F. G. Bingley, of Chile, on Bishop Taylor's Work in South America; Rev. A. Hartmann, on Religious and Educational Work among North American Indians; Rev. C. W. Cushing, D.D., on Italy; Rev. A. T. Graybill, D.D., on Mexico; Rev. E. R. Young, on the Indians of the Far Northland. In the evening Dr. McGilvary, the apostle to the Laos, spoke of Work in Northern Siam; Bishop Thoburn, on the Great Religious Movement in Southeastern Asia, following which short addresses were made by Rev. H. C. Velte and Dr. Boggs, of India, and M. C. Mason, of Assam.

On Friday morning the devotional hour was led by Bishop Thoburn. Special prayers were asked for missionaries and native Christians in Korea and for others exposed to the plague, the "black death" in Canton. Rev. E. Webb read a paper on Hindustani Music; Rev. W. M. Hayes spoke on the Need of Higher Education in Mission Fields, and over twenty missionaries took part in the discussion of the subject. The afternoon meeting was devoted specifically to woman's work, and was conducted entirely by ladies, some twenty mis-

sionary women taking part. The evening meeting was addressed by Drs. Barton and Raynolds, of Turkey; Dr. Gulick, of Hawaii; Rev. E. M. Pease, M.D., of Micronesia; Miss Little, of Kusaie; Rev. G. A. Ford, of Syria.

On Saturday forenoon the discussion was on the Native Christians. Dr. Graybill led on the duty of the native church to carry the Gospel over their own lands without foreign aid, and seven others spoke on different phases of the native Church. How Shall Poor Christian Women in India become Self-Supporting? six speakers gave information on this topic. How Shall we Treat Native Christians, as Superiors, Equals or Inferiors? was discussed by speakers from several countries. The afternoon was given up to a children's meeting and to a reception on the lawn, in which missionaries were presented to friends, especially to Dr. and Mrs. Foster. In the evening a composite stereopticon lecture was delivered by several missionaries from several lands.

On Sunday morning a "consecration service" was held, and a unique, powerful sermon was delivered by Drs. Ford, Leonard, Boggs, Barton and Amerman in a logically related order of thought—close, compact and impressive—on the Great Missionary Command of Christ, the Scripture Exposition, the Need and Adaptation, the Motive, Unity in Obedience, the Consummation, being spoken of in the order of the names mentioned. At three o'clock Rev. Ben-Oliel, of Jerusalem, spoke on Prophecies Concerning the Jews now being Fulfilled. In the evening Dr. Raynolds spoke on Work in Eastern Turkey; Dr. G. W. Wood, on Educational Work in Constantinople; Dr. J. L. Barton, on Work in Central Turkey; Dr. Christie, on Educational Work in Tarsus; Miss A. Ferguson, on Educational Work in Cape Colony; and Rt. Rev. C. C. Penick, D.D., Bishop of Liberia (Protestant Episcopal), spoke on Work in Liberia.

On Monday, during the devotional hour, brief memoirs were read of members deceased during the year: Rev. J. Y. Leonard, D.D., of Asia Minor; Mrs. Lingle, China; Mrs. R. Telford, Siam; Rev. J. Le Nevius, D.D., China; Rev. A. Dowsley, China; Mrs. F. D. Phinney, Burma; Mrs. Samuel Cross, Siam; Miss Lund, Japan; Rev. George Douglas, D.D., West Indies; Mrs. Samuel R. House, Siam; Rev. J. E. Chandler, India.

Following this a discussion was had on "Is medical work by women missionaries in India considered as necessary as formerly?" and five speakers spoke at length in the affirmative. The general subject of Medical Missions was taken up, and fourteen representatives of different countries spoke, H. M. Lane, M.D., of Brazil, and several other medical missionaries being of the number.

The afternoon session was given to Japan, and W. S. Worden, M.D., gave personal experiences in the earthquake in Japan; Rev. J. H. DeForest spoke on the Political Situation; Dr. Amerman, on Denominational Unity in that land, and Miss Bigelow on Woman's Work in Japan. A season of questioning of the speakers followed, the answers throwing much additional light on the subjects under consideration. Dr. Cyrus Hamlin read a paper on Russia's Endeavor to Blot out Protestantism from Turkey. Mr. Phinney explained and illustrated the process of photo-engraving of the Karen Bible, now being conducted by the Baptist Society under his supervision, Miss Eastman reading the proof.

The evening was devoted to China and Korea, Rev. C. Merritt, M.D., presiding, and the speakers being Rev. F. Ohlinger, of Korea, Mrs. C. Merritt, Rev. I. Pierson, N. S. Hopkins, M.D., Rev. H. O. Cady, Miss Garretson, Rev. Gilbert Reid, Mrs. W. J. White, Rev. W. M. Hayes. Mrs. Ohlinger sang the national air of Korea.

Tuesday the devotional hour was in charge of Rev. J. A. Davis, the special topic of prayer being the sanitarium at Clifton Springs, its founder and its pa-

tients, and the International Missionary Union. A resolution was adopted that "Whether at home or abroad, at work or at rest, on the land or on the sea, we remember at the twilight hour the sanitarium and its work, our International Missionary Union, and the missions of the world" in prayer.

Mrs. Newton conducted a question-box; Mrs. Ford read a paper on Improved Conditions of Living in Africa. Rev. J. H. House spoke on Bulgaria, the storm-centre of Europe; and Dr. Hamlin read a paper on the Strife between Sir Stratford Canning, the English ambassador at Constantinople for many years, and the Czar Nicholas. Dr. Barton spoke on the Restrictions of Mission Work in Turkey.

The afternoon session was given to the consideration of the opportunities of the missionary at home, and how to bring the individual church-member into helpful touch with the work, and how to get pastors at home more deeply interested. The evening was given to the missionaries who anticipated returning to their fields this year: 8 going to India, 12 to China and Korea, 4 to Siam, 4 to Japan, 3 to Palestine, 2 to Syria, 3 to Turkey, 1 to Persia, 1 to Assam, 3 to Bulgaria, 1 to Mexico, 1 to Africa, and others to Micronesia and other fields—46 in all. Rev. Dr. George W. Wood addressed the company on behalf of the Union.

The meeting closed with a "nugget" session on Wednesday morning.

The following officers were elected for the ensuing year: President, J. T. Gracey, D.D., Rochester, N. Y.; Vice-Presidents, Cyrus Hamlin, D.D., S. L. Baldwin, D.D., W. B. Boggs, D.D., J. L. Amerman, D.D., Rev. A. T. Graybill, Rt. Rev. C. C. Penick; Secretary, Rev. W. H. Belden; Associate and Recording Secretary, Mrs. C. C. Thayer; Treasurer and Librarian, Rev. C. C. Thayer, M.D.; Executive Committee, Rev. J. A. Davis, Mr. F. D. Phinney, C. W. Cushing, D.D., Rev. J. L. Barton, James Mudge, D.D., Mrs. W. H. Belden, Mrs. W. J. White.

Bishop Thoburn's Address.

The field which I represent is one of immense area and population. India has 1,500,000 square miles and 284,000,000 inhabitants. Malaysia includes the Malay Peninsula and the islands on which Malay people live—an immense area, with enough population to bring the total in my field up to 325,000,000—nearly three times that of the Roman empire in the days of Paul. Our missionaries are preaching in 16 different languages. There is much of interest in every part of the field; but I shall only have time to speak of one feature of our work, the rapid advance among the lower castes. This movement extends through all our land, the Northwest provinces and into parts of the Punjab, Rajputana and the Central provinces, thus covering a territory inhabited by 60,000,000 or 70,000,000. The movement is confined to the very lowest classes socially, but not to the poorest. The majority of the converts are sweepers or scavengers by caste affiliations, but very many of these are cultivators and live in comparative comfort. The same is true of the Chumars, or leather dressers, who rank very low, but large numbers of whom never touch leather, but work as day laborers or cultivators. Other low castes are represented among the converts, the standing of each varying in different parts of the country.

About five years ago a movement toward Christianity began to be noticed among these people, and it has been steadily maintained ever since. For some time the converts have averaged, of all years, about 50 a day. Up to date there seems no signs of abatement to the work. If we are able to provide for it there is every prospect of its progress and wide extension. The latest letter from a native brother reported 200 baptisms in a week and 2000 candidates for baptism. Another has reported over 3000. If I could get $2000 a year for five years I would undertake to open a new mission field, and have 5000 converts in it within five years.

This movement has the following points in its favor : First, the people do not ask for money, employment, or any temporal reward. They are anxious to have their children educated, but ask for nothing besides. Second, they make satisfactory progress after becoming Christians. The children of those who became Christians thirty years ago have grown up before our eyes. Some are ordained ministers, some teachers in high schools, and now some are successfully learning stenography and typewriting. Third, the low-caste men of to-day will be the leaders of society before the close of the next century. The social stain is rapidly removed after they become Christians. Fourth, from a missionary point of view, the value of the work is enhanced by the fact that workers are raised upon the field. During the past five years I have ordained 200 men, while not less than 100 workers of lower grade are thrust out every year. We have now a total of nearly 1000 native preachers, and, including teachers, Bible readers and other helpers, we have a total working force of 2400 men and women.

The Outlook in India.

BY REV. J. L. PHILLIPS, M.D., SECRETARY SUNDAY-SCHOOL UNION, INDIA.

The Bible was never in such demand in India as now. I hear South India called "the benighted presidency" sometimes ; but there is more Bible there to the square inch than in any other part of India. The Secretary of the Madras Auxiliary Bible Society, and others in like employment, testify to the increasing call for our sacred Scriptures in English and in the leading vernaculars of the land. I believe that there are thousands reading this Book daily of whom we know nothing as yet, but who will be heard from by and by. Those three clauses of seven words each in the fifty-fifth chapter of Isaiah are coming to mind often in these days : "It shall not return unto me void ; . . . it shall accomplish that which I please ; . . . it shall prosper whereto I sent it." Let us all look and pray for greater victories.

The special work for English-speaking young men—chiefly students in missionary and government colleges—has been very cheering of late. Our brother, Robert P. Wilder, of the Student's Volunteer Movement, has been rendering important aid in this line in several of our great cities, particularly in Calcutta. Quite a number of young men have recently come out boldly for Christ, and are bravely facing petty persecution for His sake. I am looking for a broader and more general movement toward Christianity among students. The position of principal or professor in these colleges is one of grave responsibility in these days. We need men of Alexander Duff's spirit to meet these young scholars, and to illustrate by life and lips the purity and power of our holy faith. I believe we have men in our missionary colleges whose lives and labors are telling for the truth, and I look for large results.

The Young Men's Christian Association is coming to be an agency of recognized power in this country. The earnest work of Mr. David McConaughy at Madras for four years past has yielded cheering results. He was general secretary at Philadelphia, and brought his American methods with him, and his singular fidelity and strong faith have been richly rewarded. Mr. Robert McCann, of Ireland, has just completed three years of faithful effort at Bombay and retired home, I regret to say, for that city needs a strong man to stay and give his whole time to the work. At Calcutta we have recently welcomed Mr. J. C. White from America, who is beginning his difficult duty with good courage. I believe there is a bright future before the Y. M. C. A. in India, particularly in our large towns and among young men of all classes, native and foreign.

The abundant blessing of our covenant God continues to rest upon our

efforts for the little ones of this broad and beautiful field. Distinctly do I recall the time when we were seeking them, and not with much success, but now they are seeking us, and we are finding it not so easy to provide teachers for this growing multitude. Two admirable Sunday-school conventions have been held recently—one for the whole Punjab at Lahore, and the other for the Central Provinces at Jabalpur. These meetings are strengthening inter-denominational fellowship and bringing Christian workers of all churches into very hearty co-operation. Our Sunday-schools are increasing rapidly all over India, and, what is of more importance, they are growing better. Our teachers are better trained, and their work is being done more satisfactorily. Best of all, our pupils, in Hindu schools as well as Christian, are coming to Christ and beginning to bring their friends to Him.

Temperance reform is getting a firmer foothold in India. All American missionaries, and many of the European societies, are total abstainers. Strong drink is rarely seen on Christian tables, the quill-driving globe-trotters to the contrary notwithstanding. Bands of Hope for children are being organized in connection with churches and Sunday-schools. In many places large numbers of native gentlemen have been enrolled in temperance organizations. There is need of all this, for intemperance is undoubtedly spreading in the Hindu and Mohammedan communities. But the Church of Christ is lifting up her voice and hand against this growing vice.

Such are some of the cheering tokens in the general outlook here now. Perhaps the very brightest of all, however, is the rising zeal of the native Church of India for bringing her countrymen to Christ. I am noticing this particularly in connection with my own line of effort. It is very gratifying to see these disciples engaging in voluntary service for their own people and for the little ones who now come so eagerly to our Sunday-schools. I believe that the improvement and extension of Sunday-schools will prove a great blessing to our native Church, while it carries blessing to the heathen around. As never before we missionaries must devote strength to training native workers for this great field. It is vastly better to set twenty men to work than to do twenty men's work. The great and growing harvest in India calls for trained hands, loving hearts and consecrated lives. While Africa and China call for so many toilers, we hope that India's claim may not be overlooked. The watchmen begin to see "eye to eye," and "the morning cometh."

The Political Complications in Korea.

BY REV. F. OHLINGER.

I am not sure that the political complications have anything to do with our missionary troubles. We had trouble before at Pyeng-yang—in fact, we have had trouble there ever since we bought property, nearly two years ago. Dr. Hall has since that time rarely made a visit to the place without meeting with some kind of abuse

At the attempted opening of a postal system in Korea in 1884, and during the banquet given in the celebration of that event, a conflict took place between certain rival parties led by Min Yong Ik and Kim Ok Kyun respectively. These were both reformers and liberals, or "openers to the modern" as opposed to the "preservers of the ancient" or conservatives, yet in that *emeute* they stood on opposite sides. Min (or, as our Japanese friends say, *Bin*) was seriously—it was feared fatally—wounded, and his recovery under treatment of Dr. Allen opened the way for us missionaries more fully. Kim was allowed to escape to Japan, where he found friends. He made the acquaintance of some missionaries, but I am not aware that he ever identified himself with the Church. He spoke a little English, but was evidently glad to meet some one to speak to him in

Korean at the time I visited him two years ago.

Min, after his recovery, was ostensibly sent on a mission to European powers, but never went farther than Hong Kong. His stay there is generally viewed as an exile on grounds of expediency. Some four or five months ago the Government asked him to return to Korea, and soon after Kim was lured from his hiding in Japan over to Shanghai by a man who had been in Europe and who had evidently become well acquainted in higher social circles there. He had letters from Père Hyacinthe and other dignitaries in his possession. He treacherously and brutally assassinated Kim, claiming that he did it from patriotic motives. On his person were found documents that showed that he acted for a faction calling itself the Government. Both he and the body of his victim were at once taken to Korea on a Chinese gun-boat. A proclamation was issued rewarding him for his deed, and condemning the corpse of Kim to the customary treatment of traitors. On the very heel of this proclamation came the demand for an explanation from Japan, and the urgent appeal from all the consuls in Shanghai that the body be not mutilated and that the assassin be punished. The king had received the congratulations of the Min family (the family of the queen), and a banquet had been given. The old regent —the Tai Won Kun—known as the persecutor of Roman Catholic Christians twenty-eight years ago, the leader of the conservative party, and the deadly enemy of the queen's family, "wept like a child, and worshipped all night before the tablets of Kim's ancestors." It is all a perfect jumble of *politics, family feuds*, and personal grievances or *ambitions*.

To recapitulate and to show you that this analysis does not analyze, and that the usual wording of telegrams tells us nothing as to the party really in power, we have :

1. The Tai Won Kun, the king's father, *pro-Chinese*, and leader of the conservative party, and yet the strong personal friend of the recently assassinated Kim Ok Kyun.

2. The king, son of the above, apparently a well-meaning, humane ruler, between and in the midst of numberless cross fires.

3. The queen, head of the *Min* family, and of the progressive party, the enemy of the old regent and of Kim, the assassinated reformer. She *seems* to rule the country, is devoted to Buddhism, and anti-Chinese. There is serious strife between leading factions of her family.

4. Min Yong Ik, cousin of the queen, a radical leader and personal rival of Kim, since the *emeute* practically exiled to Hong Kong.

5. Kim Ok Kyun, head of a powerful family, another leader of the reform party, a personal friend of the old regent (conservative), a rival of Min Yong Ik, who, as we have said, was assassinated a few months ago in Shanghai.

6. The Tong Hak (Eastern sect) arose a little over a year ago in the province of Chyella, in Southern Korea. Not openly, and yet evidently allied with one of the above parties or leaders. Motto : "Stand for Korea ; away with Japanese and across-the-ocean men" ("Westerners") ; suppressed two years ago. They are probably "the rebels" referred to in the telegrams.

Yet we do not know ; the "rebels" of to-day may be the "government" to-morrow. The "ins" are the government, and the "outs," *whenever they become restive*, are the "rebels." They may change places and names overnight. No one can tell here what a telegram that the "rebels have been defeated" means. These items are not worth the paper on which they are printed until we know the *names, leaders*, and *principles* of the contending parties. We may assume, however, that the Koreans still "eat Li rice"—*i.e.*, that the dynasty which has stood five hundred and three years still stands, and that the humane, intelligent, and fairly progressive king still reigns. Still

the complications are serious and foreboding.

Revival Influences, Foochow, China.

A gracious outpouring of God's Spirit is reported in North China, and it is with gratitude we learn of special Divine blessing at Foochow. Rev. J. H. Worley, of the Methodist Episcopal Mission, tells of it in a letter at hand, which we quote without editing. He says:

"We have had a most gracious revival which lasted eighteen nights, and still goes on in the hearts of the people though the meetings have closed. The first three nights it rained hard, and the attendance was small, only the theological students, a few from the college, and two or three missionaries being present. The meetings were enthusiastic from the first, considerable preparatory work having been done among the theological students. The Holy Spirit was present, and all felt His power and were willing to take any part or perform any task laid upon them. The first night every one in the church except two came to the altar to consecrate himself to God's service; and thus it continued from night to night till the weather cleared, and the attendance was large, when there was not room for all who desired to kneel at the altar. Several nights as many as fifty were seeking either pardon or purity; so when the altar and surrounding space were filled, others kneeled at their seats. Prayers of confession and earnest pleading for mercy were heard in all parts of the room, several praying at once.

"When opportunity was given for testimony no time was lost. Sometimes five or six would rise together, and I had to indicate who should speak first. The last night was a jubilee service, at which ninety-two persons spoke in thirty-five minutes; besides, there was considerable singing interspersed.

"One hundred and seven persons were revived or pardoned, and the evidences of genuineness were as great as could be desired—a joyous, happy face, and definite testimony as to what had been wrought in their souls. There were several cases of bitter penitence, which, I think, is rare among the Chinese. With some the struggle lasted only a little time, when peace and joy would fill the heart; with others it lasted several days, with sleepless nights, but at last the clouds would burst and the sunlight of God's redeeming love would flood the waiting soul.

"That the work was thorough is more and more evident as the days pass by. In my daily intercourse with the theological students, and the exceeding joyfulness with which they tell the good news to others, it is easy to see a great change has taken place in many of their hearts. But no greater work was accomplished than among the students of the Anglo-Chinese College, some of whom were among our brightest Christians before. Since the meetings closed the older students have special services for the instruction of new students in Christian doctrine. Sunday afternoons they have Sunday-schools for heathen children in the various churches and day-school buildings. They also do considerable preaching in the villages; and, in order to be better prepared for these services, they have invited Mr. Miner, one of the professors in the college, to give them special instruction in the preparation and delivery of sermons.

"It will doubtless be a surprise to many to know that most of these persons were members of the Church and recognized as among our best Christians; and, more surprising still, that not a few were theological students. Some professed to be reclaimed, having grown cold and lost the evidence of pardon; but the majority testified they had never been forgiven and were ignorant of the joys of salvation. I must confess it was a surprise to me, and yet I was somewhat prepared, since in similar meetings last conference several preachers found great joy such as they had never experienced before.

"I fear a great many church-members in China have only renounced idola-

try to accept Christianity as a system. It has been a change of head and not of heart; having failed to realize it as a new life and power in the soul. We often hear it said the Chinese do not have such sorrow for sin and joy in salvation as appear in Christian lands, and the explanation usually given is that in the absence of truth they ignorantly worship idols, and when they accept the Gospel they do it as little children, and hence are not conscious of being great sinners in the sight of God. In so far as we have neglected to show them they are rebels against God, needing repentance and pardon through Jesus Christ, our work has been a failure. What many of our members need is just such preaching and exhortation as nominal Christians and sinners need in the home lands. There is a great work to be done in the Church as well as out.

"There are signs of awakening on every hand. Hardly a week passes but I receive an invitation from some new village or neighborhood to go and preach or open a Christian school. Several months ago a native physician sauntered into our chapel at Hok Chiang, and at once his attention was arrested by the strange but joyous message. He went away without speaking to the preacher or making known the fact that his heart was moved. The more he pondered, the more he was convinced of its truth. When he reached home he began telling the strange story to his friends and neighbors, many of whom received the Word gladly. He repeated the story in several villages with the same results. Desiring to know more of the doctrine, representatives from fifteen families—among them a woman over seventy years old—walked several miles to the chapel and related how they first heard the truth. Each Sabbath since the number of those travelling this long distance to attend church has increased. A building will soon be ready for chapel and a helper sent to instruct them further in the doctrine.

"Within the past five months on the Foochow district alone we have opened nine new preaching-places. In order to meet the demands of these providential openings I have had to send out from the theological school eight students as pastor-teachers, and during the summer vacation several more will be appointed. The day is past when we have to fight our way into the villages. If we can furnish the men and means to enter all the open doors, we shall be thankful.

"Ting Kan, a large literary and commercial centre, we tried in vain to enter for over thirty years. Last year unexpectedly the barriers gave way, and we have taken possession in the name of the King. Already we have a large property for church, schools, and residence for native pastor; also two girls' and one boys' school, and a night school, and several of the most influential families have become Christians. I visit the place often and find the people anxious to learn the doctrine. On a recent visit five hundred people listened long and attentively to the native pastor and myself preach. When we proposed to discuss informally, they asked that we sing and pray again as we did at the opening, so they could learn more about our mode of worship.

"Guoh Tah is another important point opened recently. Here for a time we met considerable opposition from the village elders and literati; but when the pastor moved into the town these men, to our great surprise, called on him and made presents according to etiquette, and the next night the pastor invited them to a feast, and the pipe of peace was smoked, and all has moved smoothly since. We have a boys' school numbering fifty and several probationers. At the last quarterly meeting the chapel was crowded, and many stood at the doors and windows eagerly catching every word that was spoken. Once a week Miss Masters, M.D., holds clinics, and the pastor and I preach to the patients and others who come. A silversmith (not Demetrius) and his whole family have been gloriously saved. A few days ago he came to

my house carrying two great baskets on a pole across his shoulder, as the custom is in China. The baskets were filled with idols, ancestral tablets, prayer-books, and other objects used in worship. Mrs. Worley asked him if he did not feel sad at parting with them, and he said emphatically, 'No.' Many people are turning from idolatry to the true and living God.

"Thus the work moves on with increasing success in so many places I cannot tell you all. Let these few examples suffice to give you an idea of what God is doing and the prospects which gladden our hearts daily."

Address of Rev. Thomas L. Gulick, D.D., at the International Missionary Union.

When the first missionaries went to Hawaii in 1820 the Hawaiians were naked savages, given to infanticide, drunkenness, gambling, and theft. They were constantly engaged in bloody wars among themselves; they offered hundreds of human sacrifices upon their altars. They had a terrible system of tabus; they had no written language, and the common people were the slaves of the kings and chiefs.

Now all are free men, and for many years have had the right to vote. All know how to read and write. The land is dotted with churches and schoolhouses built by themselves. Life and property are safer than in the United States. There is a smaller percentage of illiterates among those born in these Hawaiian Islands than among those born in any State of the United States. While Europe, America, Africa, and other islands of the sea have been deluged in bloody wars, the Hawaiian Islands have had no war for seventy-five years. They claim to be the most industrious and commercial nation of the earth.

The market value of our annual product is $116 per capita. With our population of less than 100,000, our foreign commerce for the year 1860 amounted to $2,000,000. For the year 1890 it amounted to $20,000,000! Of this $17,000,000 was with California alone.

We have no snakes nor any deadly animals in the islands. We have no cholera, nor yellow fever, nor other plagues of the tropics there. We have the highest mountains of any islands, and are ten degrees cooler than any other country of our latitude. Five sevenths of the private property of the islands has been created and is owned by Americans and their descendants.

The 4th of July, Decoration Day, and Thanksgiving Day are celebrated with as much regularity and enthusiasm as here. We have no beggars and no Tammany Hall. We have the largest and most accessible active volcano in the world, which is a safety-valve, saving us from frequent and dangerous earthquakes such as they have in California and Japan. A good carriage road takes you from beautiful Hilo thirty miles through tropic forests to a fine hotel on the very brink of the crater, where you can luxuriously lie in bed and look down on the glowing, boiling fires of Pele; or you can take a Turkish bath in the steam from Pele's laboratory conveyed by pipes into the bath-room from the steaming crevasses around the hotel. Tourists call our land the Paradise of the Pacific and the inferno of the world. We are on the cross-roads from Washington, Oregon, and California, and New Zealand and Australia; between Nicaragua and Japan and China. We have the only coaling stations, the only harbors, the only watering-places, the only source of supplies, the only naval stations, the only place of refuge, repair, or defence for thousands of miles in every direction. The English papers call Hawaii the Malta and Gibraltar of the North Pacific.

The London *Times* says, "It is easy to understand the advantages which will accrue to the United States Navy from the possession of a naval station so advantageously placed."

Honolulu is practically nearer to Washington than Buffalo was in the days of Adams and Jefferson. Passengers go through from Honolulu to Washington in from twelve to fourteen days; messages in six or seven days.

When the Pacific cable is laid news and messages from Washington will be published in Honolulu three hours earlier than they were sent. Westward the star of empire takes its way. In the drama of the world's great future the scene of its most important and culminating acts will be on the shores and islands of the Pacific Ocean.

III.—FIELD OF MONTHLY SURVEY.

Missions in Spain and Austria.

BY REV. H. A. SCHAUFFLER, D.D., CLEVELAND, O.

Spain.—Though Spain, in her zeal for Christianity as she understood it, expelled both Moors and Jews, she stands in as great need of missionaries who shall proclaim the pure Gospel to her children as any country in Europe. The intellectual, moral and material ruin wrought by Rome wherever she has ruled, must be seen to be appreciated. Those who maintain that Protestant missionary work for Roman Catholics is superfluous, because they have the Gospel and many of them are good Christians, and those who refuse to aid such work as being hopeless, are equally wide of the truth, which is, that Roman Catholics have been deprived of the Word of God, led astray by Rome's errors, demoralized by the teaching and example of her priesthood, and enslaved by her ghostly authority, enforced by the terrors of purgatory, and that they can be reached by the saving truth of the Gospel and transformed into joyful, faithful, zealous and witnessing disciples of Christ. That is what is being done in Spain by more than a dozen Protestant missionary societies.

The following list of missionary societies at work in Spain and summary of their work is abridged from a statement kindly furnished by Rev. William H. Gulick, missionary of the American Board at San Sebastian, and last year's reports of his and the American Baptist Union's missions. The writer has not been fortunate enough to secure any further reports of societies.

1. The American Board has a church and day schools at Santander, San Sebastian, Logroño, Pradejon, Fauste and Zaragoza, and a dozen other preaching stations, of which the chief are Pamplona and Roa. At San Sebastian it has an International Institute for Girls, with 40 boarding pupils.

2. The Evangelical Continental Society, of England, which, under Mr. Gulick's superintendence, maintains the important work in Bilbao with 4 preaching stations, and carries on a mission in Camuñas, province of Toledo.

3. English "Christians," also known as "Plymouth Brethren," have churches and schools in La Coruña, Marin, San Tomé, Vigo, Figueras, Barcelona, Madrid, besides a number of other preaching stations and schools.

4. The American Baptist Missionary Union maintains work in Barcelona and several preaching stations, and reports 5 preachers, 3 churches, 100 church-members scattered over 17 towns and villages. It publishes a paper—*The Eco.* In some places the meetings have been attended by from 300 to 600 people, and on special occasions from 700 to 1500. The field is vast and needy.

5. The Committee of Lausanne, Switzerland, has a church and schools in Barcelona and preaching stations in the province.

6. The Committee of Geneva has a church and schools in Reus in the province of Tarragona, and a church and a school in Pontevedra, and a preaching station in Tarragona.

7. The English Wesleyan Methodists have a church and schools in Barcelona, several preaching stations in the district, and 3 churches and several schools and preaching stations in the Balearic Islands.

8. The Scotch United Presbyterian Church has churches and schools in Madrid, Jerez de la Frontera, Andalusia, and in Fernando, near Cadiz.

9. The Spanish and Portuguese Aid Society (English and Irish Episcopalian) have formed two churches with schools in Madrid, and a church with one or more schools in Valladolid, Salamanca, Villaescusa, Monistrol, San Vicente and Malaga, and two churches in Seville.

10. The German Lutherans, Pastor Fritz Fliedner, missionary, have a church and schools in Madrid.

11. The Irish Presbyterian Church has a church and schools in Cordova and Puerto Santa Maria, and a theological school at the latter place.

12. The Spanish Evangelization Society (Edinburgh) has a church and

schools in Seville, Cadiz, Huelva and Granada, besides minor stations in Villafranca, Puerto Real, El Carpio, Montori, Tharsis and Niebla.

13. The Dutch (Presbyterians) have founded a church and schools in Malaga, Almeria and Cartagena.

14. A Swedish mission in Valencia, with 1 missionary and 2 groups of converts in a province with 270 villages and 730,000 inhabitants.

Mr. Gulick thus summarizes the Protestant missionary work being done in Spain :

Houses or rooms used for chapels and schools, 122 ; foreign missionaries, male, 20 ; female, 29 ; Spanish pastors, 41 ; evangelists, 37 ; attendants on public worship, 9000 ; communicants, 3600 ; schoolteachers, men, 79 ; women, 83 ; pupils, 5000 ; Sunday-schools, 85 ; Sunday-school teachers, 195 ; Sunday-school scholars, 3600 ; Spanish Christian periodicals, 5.

In a communication from Mr. Gulick, published in the *Independent* for March 26th, 1891, he makes the following statements, which in a recent letter he refers to as still holding good :

"The number of congregations in Spain is now larger than ever before ; and though there are no congregations as large as several that were found fifteen years ago in Madrid, and in Seville and in some other places, the sum total of persons in regular attendance and the total of the active membership are as large if not larger than ever before. To-day the chief strength of Protestantism is not perhaps found in the organized churches with their pastors and schools in the large cities, but in the many groups of Christians, some with pastors and some without pastors, that are scattered far and wide throughout the country. It is in these places that the individual life of the Protestant Christian becomes the object of special notice, and where the teachings of the Gospel and its results are brought into open and unavoidable contact with the teachings and fruits of Roman Catholicism.

"When a man in a country village, who has been wasteful, and quarrelsome, and profane, and a gambler, begins to frequent the chapel, leaves his former associates, is seen coming and going with the Protestants, gives up his worldly and vicious ways, 'joins the Church' in public confession of his faith, bringing with him his wife and family, and becomes an active member in all its good work, such a case *tells* as it could not in the city. And especially does it tell when for weeks and months the man becomes the mark for the priest, who, failing to recover him to his flock by entreaties and blandishments, resorts to persecution such as only a village priest can devise, to harass and injure an old-time parishioner. These men and women are the salt of the Church, and a credit to Protestantism throughout the districts where they are known.

"The presence in the land of these Protestants, of the city and of the country, few and simple and poor as they may be ; the persistent life and growth of their churches and schools ; their dignified and reasonable demand for recognition and protection under the government that they loyally help to support, and the example of a truly Christian conduct that cannot be gainsaid by their Roman Catholic neighbors, have wrought a radical change in public sentiment toward Protestantism. The Protestant community is now a recognized element in the body politic, the rights of which cannot be evaded by the rulers, and which generally receives from the authorities such protection as is needed.

"If enemies declare that nearly all the knowledge of evangelical Christianity to-day in Spain is the direct fruit of foreign funds and of foreign teaching, we answer, How could it be otherwise ? The seeds of Evangelical truth were destroyed by the Inquisition in fire and blood. No element of Protestantism survived in Spain, as in France and in Italy, from which historical root there might, in the nineteenth century, spring the vigorous branch of Evangelical religion producing the sweet flowers and fruits of the Gospel of Jesus Christ."

A very interesting and hopeful fea-

ture of the work of the American Board in Spain, and one which is of value to all other Protestant missionary operations, is the training school for girls at San Sebastian, incorporated in Massachusetts under the name "The International Institute for Girls in Spain." At its head is Mrs. Gulick, assisted by three American lady teachers. The course of study is thorough and comprehensive, including, besides languages, history, geometry, trigonometry, zoölogy, geology, chemistry, physics, and philosophy. In order to obtain a Government degree and diploma, pupils of this school matriculate in the Government institute or high school, and go up yearly to be examined by the Government Board of Examiners. The result of the first public examination of these pupils was highly gratifying to their teachers and friends, and equally depressing to bigoted Catholics, one of whom exclaimed, "It does seem that the Evil One himself helps them!" One of the immediate results of the notable success under the Government examiners was the official invitation to take part in an "Exhibition of Arts and Sciences," where the American school was assigned one of the best places, with the word "Evangelico" or Protestant prominently displayed over it, and attracted much favorable attention from priests as well as laymen and public prints. The school richly deserves a permanent and fitting building. Spain needs nothing more than she does intelligent Christian women. The success of the school in the face of great difficulties is a most cheering omen for the future of the country to which so much attention has been directed in connection with the celebration of Columbus's discovery of the New World. The network of Protestant mission stations and the results achieved give promise of great spiritual blessings for Spain when its mediæval twilight shall be dispelled by the full shining of the sun of righteousness.

Austria.—Passing from Spain to Austria, we find a land in which Protestant missions have encountered more serious and determined opposition than in any other country of Europe excepting Russia. Even in Turkey there is more religious liberty than in Austria, where to this day no Protestant denominations are recognized as having any legal status or rights except the Lutheran, the Helvetic Reformed and the Herrnhut (Moravian) churches. No other Protestant church has any right to hold public Divine service; Austrian children of school age, even Protestants, are not allowed to attend the Sunday-schools or other services of non-recognized churches, to whose private religious gatherings only invited guests may be admitted. The giving away and even lending of tracts is a punishable offence (the writer of this once paid a fine of over $20 for lending tracts to children in his own dwelling), and colporteurs are forbidden selling the Scriptures; they may only secure subscribers, to whom the books have to be sent by mail, thus largely increasing the expense and the difficulty of circulating the Word of God. Though almost all educated Catholic laymen in Austria have lost their faith in the Catholic Church, yet, the Catholic religion being that of the royal family and aristocracy, and really of the State, at least in Cis-Leithania (all Austria west of a line drawn northeast and southwest, and nearly touching Pressburg), it is for the interest of Government officials to enforce the outrageously oppressive laws dictated by the papal hierarchy. Were it not that the emperor, though a strict Catholic, is also a lover of all his subjects and of justice, even the recognized Protestant churches would be in danger of losing the restricted rights now conceded to them, and the unrecognized Protestants would be persecuted out of the realm.

But notwithstanding the determined and powerful opposition of the papal forces, backed by Austrian law and Austrian officials, missionary work for Catholics has been rewarded with remarkable success, and that, though the array of different Protestant missionary

bodies laboring in Austria is very small compared with the number found working in Spain.

When in 1872 the writer, with Rev. Drs. E. A. Adams (now at the head of the large mission among Bohemians of the Chicago Congregational City Missionary Society) and A. W. Clark (at the head of the American Board's Mission in Bohemia), reached Prague, they found two other bodies at work for Catholic population in Bohemia—the Herrnhuters (called the Moravian Church in this country), who had recently commenced work in Eastern and Northern Bohemia, where they have two flourishing churches with preaching stations and an orphanage, and the Evangelical Continental Society of London, supported largely by Congregationalists, and doing its work through several pious pastors of the Reformed Church of Bohemia, who established a number of preaching stations in Raudnitz and Leitmeritz and other places in the northern half of Bohemia, and superintended the work of native evangelists and colporteurs. The missions of the Scotch Free Church in Prague and in Buda-Pesth (Hungary), and of the Irish Presbyterians in Vienna, were for the Jews. A small Baptist church in Vienna was cared for by the agent of the British and Foreign Bible Society. Now the American Baptist Missionary Union reports a missionary stationed there whose efforts have been so blessed that baptisms have repeatedly taken place, and the place of worship has become too small. Some years ago a small split from the American Board's mission church in Prague joined the Baptists, and is doing zealous work, seeking to enter the doors which in increasing numbers are opening in different parts of Bohemia. A German Methodist mission in Vienna was also started, and suffered much opposition from the authorities. The writer once addressed their meeting, when no singing or praying was allowed. Think of Methodists put under such restraints!

It would be very interesting to tell the whole story of missionary work for Catholic population in Bohemia and Moravia, a story full of touching incidents of souls awakened to seek and find a peace in believing in Christ which their church, with its religion of forms and fear of purgatory, could never give—a story full of stirring tales of bitter wrongs patiently endured; of unequal conflicts heroically carried on; of wonderful successes achieved by single-hearted faith, steady allegiance to the truth, and self-sacrificing labors for its spread. But our limits prevent, and we must confine ourselves to giving the results of the work of one mission, the largest in Austria—that of the American Board—which has extended from Prague as a centre to the eastern and western and southern boundaries of Bohemia.

The last year's report of this mission is full of encouragement. In spite of the never-ceasing opposition of a government whose right to rule is based on a constitution that "guarantees full liberty of faith and conscience to every one," in spite of the harassing efforts of police, priests, editors, landlords and bigots of all kinds to exterminate "heresy," the triumphs of Gospel truth are more marked than ever. The police search dwellings and confiscate hymn-books and Bibles; priests order employers to dismiss Bible-reading workmen; even children suffer persecution in the public schools, and some parents disown their children who join the mission churches. And yet the influence of the mission is not only spreading into the hitherto most bigoted parts of Bohemia, which rejected the Gospel even in the glorious Reformation times that followed the martyrdom of John Huss, but is winning its way among the educated classes.

The Y. M. C. A. has proved even a more useful adjunct of the Church's work than in lands where there is more liberty. Incorporated under the laws governing associations, which a church cannot be, it claims the protection of law, owns buildings, holds public meet-

ings, and reaches those whom the mission church, unrecognized by law and hampered by legal restrictions, cannot attract. The Prague Y. M. C. A.'s exhibit, at a recent national Bohemian exhibition, received honorable mention and a beautiful diploma presented by the city of Prague and signed by its highest officials. That is vastly more significant in Austria than in a Protestant country.

The most remarkable proof of progress is found in Pilsen, the chief city of Western Bohemia, which refused entrance to the reformers in Bohemia's golden age. In a recent number of the *Missionary Herald* Dr. A. W. Clark reports a delightful visit to that stronghold of Romanism. On Saturday evening he addressed a large audience. On Sunday he preached to 120 hearers, 60 of them members of the mission church, the rest Roman Catholics, and then followed a communion season of such tender interest and spiritual power as is seldom witnessed where the Church is not suffering for the truth. A Y. M. C. A. has been formed here, and has gained legal standing. From Pilsen Gospel truth is spreading into the region round about, containing 1,000,000 souls.

This mission reported in 1893 1 central station (Prague) and 40 out-stations, with 2 ordained American missionaries and their wives; 14 Bohemian workers, of whom 4 were ordained: average weekly congregation of 1479; 10 churches, with 676 members, of whom 165 had been received in the year just ended. A house of refuge for fallen girls—nowhere more needed than in a Catholic country, where the open immorality of the priests makes havoc with the morals of their people—has won the respect and friendliness of the authorities.

Of the Christian character of the converts, almost all Roman Catholics, Rev. L. F. Miskovsky, himself born in Bohemia but educated in this country, and who spent a number of months last year in Bohemia, writes: "It is not without reason that I affirm that in the sterling Christian piety and zeal which characterizes them as a whole lies the hope of reviving in Bohemia the ancient faith of their forefathers and of evangelizing the country. It is the mission of these converts to leaven the masses of indifferent, unbelieving, superstitious and hypocritical adherents of Rome with the pure Gospel of Christ. This is what by God's grace they are doing. The noble and courageous witnessing for Christ and the general influence of this little band of Christian converts, the despised and legally non-recognized 'Independents,' has a very great effect upon the legally recognized Protestant churches, leavening them with the Gospel spirit and stimulating them to a more consistent and spiritual life." A very significant fact in connection with the work of the mission in the almost wholly Roman Catholic southern part of Bohemia is the purchase and fitting up as a place of worship a building in the garden of the very house in which the great Bohemian reformer, John Huss, was born. It is related that, when in prison in Constance before his being burned at the stake as a heretic in 1514, John Huss dreamed that the Pope effaced the image of Jesus Christ from his prison walls; but the next day a great number of painters restored that image in greater beauty, which greatly encouraged him to believe that, after Rome had done her utmost, Christ's image would be restored in the hearts of his countrymen; whereat he (Huss), awaking from the dead and rising from the dead, would "thrill with great joy." The last part of that dream is having blessed fulfilment in our day.

Statistical Notes.

In the weighty case of Protestantism *versus* Catholicism, what is the situation and prospect after nearly four hundred years of stubborn conflict of truth against pernicious error? The figures which follow will furnish the substance for a reply to that question by no means

wholly unsatisfactory or without encouragement. The Protestants number about 150,000,000 and Roman Catholics about 225,000,000. Of these 375,000,000 Europe holds the large majority, or some 88,000,000 of the former and 162,000,000 of the latter. This table will show at a glance what European countries are strongholds for the ideas and convictions which were quickened by the Reformation, and also where the papacy is still supreme.

	Protestants.	R. Catholics.
Great Britain	32,726,000	5,412,000
Germany	31,027,000	17,675,000
England and Wales	27,903,000	1,500,000
Russia	6,000,000	8,500,000
Sweden	4,807,000	1,000
Austria	3,864,000	32,254,000
Scotland	3,698,000	365,000
Netherlands	2,630,000	1,600,000
Denmark	2,181,000	3,700
Norway	2,000,000	1,000
Switzerland	1,775,000	1,225,000
Ireland	1,125,000	3,547,000
France	750,000	37,593,000
Italy	62,090	30,400,000
Spain	10,000	17,600,000
Belgium	10,000	6,185,000
Portugal	1,000	4,800,000

In the Old World, Rome is spiritual ruler over some 170,000,000, and over about 55,000,000 in the New ; while of the adherents of the Reformed Church, 90,000,000 inhabit the Eastern Hemisphere and 60,000,000 the Western. The Spanish-American States are practically unanimous in looking to the Tiber for law and gospel, since, with a population of over 45,000,000, less than 1,000,000 are Protestants. The Dominion of Canada has about 2,000,000 Catholics in a total population of 5,000,000. But in the United States, with 63,000,000 inhabitants, not more than 7,000,000 adherents of the papacy can be mustered.

Protestantism is, then, numerically strongest in the United States, 56,000,000 ; Great Britain, 33,000,000 ; Germany, 31,000,000 ; and the three Scandinavian countries, 9,000,000. And Rome sways most minds and consciences in France, with 37,000,000 ; Austria, with 32,000,000 ; Italy, with 30,000,000 ; and Spain, with 17,000,000.

About two thirds of all the Protestants of the world belong to the great Anglo-Saxon race—that is, 100,000,000 of the total of 150,000,000—and are found massed, more than half in the United States and the rest in Great Britain and her colonies.

How changed is the situation since the dreadful days of Charles V. and Philip II., when under God all hope for the Reformation rested upon little England and little Holland ; or the times of Louis XIV. and his *dragonades!* Let the Spanish Armada, the massacre of St. Bartholomew, the revocation of the Edict of Nantes, the desolations of the Thirty Years' War, the bloody Inquisition, the power and activity of the Jesuits stand for what Protestants were compelled to endure for three full centuries. And how rapidly and seriously Rome is losing her grip upon the nations is seen in the fact that within this century, and for the most part within the limits of this generation, religious freedom under the law has taken the place of rigid intolerance in almost every Catholic State ! As illustrations, take the tremendous change that came to Mexico when Maximilian and the Catholic reaction were utterly overthrown in 1867, and to Italy in 1870, when His Holiness found an irresistible civil master !

The outlook for the future of the two rival forms of Christianity may be gained by taking France as a representative of the one and Great Britain of the other. The date is not so very distant when the former was manifestly superior nearly everywhere ; but almost in an hour all her vast possessions fell into the hands of her rival across the Straits of Dover, whose supremacy has ever since been maintained, both on land and sea. France is larger and is better situated geographically. Her soil is more fertile. In 1789 her income was nearly twice as large as that of England, and her population was 26,000,000 against only 9,000,000 ; but to-day, while Frenchmen number less than 40,000,000, of Englishmen there are more than 100,000,000. Anglo-Saxon intelligence and energy and enterprise are clearly destined to carry all the world over Anglo-Saxon speech, and ideas, and institutions, and religious faith as well.

When we are inclined to fear for the future of our own land, it is well to recall the fact that though the papacy is strong, haughty, determined, skilful, and unscrupulous, and can count a following of about 7,000,000, her losses through lapse into indifference and open apostasy are great, and go far to neutralize all her gains, which are mainly from immigration. Free institutions, public schools, and the whole atmosphere of the New World are overwhelmingly against her superstitions and her despotism. With a non-Catholic population of 56,000,000, surely no fatal harm can be done to our Christianity by 7,000,000 who in outward profession, and according to the census tables, are non-Protestant.

IV.—EDITORIAL DEPARTMENT.

The International Missionary Union.

This was every way a unique gathering. After desiring for years to be present at the annual feast of these representatives of the world's missions, this year found the yearning granted, and the attractions of the gathering exceeded the expectation, which is saying a good deal. Dr. Gracey was in his element presiding over this assembly ; with his quick perception of the eternal fitness of things, his wide acquaintance with the mission work and field, his ready wit and imperturbable good humor, his happy way of managing everybody and turning everything to account—even an apparent blunder—nothing could be asked beyond his singular adaptation to the post he not only occupied, but filled.

Perhaps the unique features of this gathering are to be found, first in the union of the transient and permanent elements in its composition. The union is composed of missionaries of all denominations and nations, who sign its simple constitution ; but actually it is composed, at any particular meeting, of those missionaries who are returned from their fields permanently or temporarily, and who are thus enabled to meet for eight days at the rallying centre, Clifton Springs.

This was the eleventh annual meeting. At first it was a movable feast, held at Wesley Park, Niagara Falls, and at the Thousand Islands, Binghamton, etc. ; but that universal benefactor, Dr. Henry Foster, invited the Union to meet at Clifton Springs, at whose sanitarium so many of God's chosen ones have found a sort of heavenly rest for a season ; and now for years past here has been the "tabernacle" for the Union. This year about one hundred and fifty were entertained without charge for a week, while the affairs of the kingdom were under discussion.

The columns of the International Department will be largely given up to the details of this great gathering, and hence we need not either anticipate or duplicate this account. But another unique feature of this Union is that only missionaries are heard from its platform. It is not a place for *ad captandum* speeches on missions, for theoretical argument and appeal, but for witness borne by the actual workers. And it was observable that not one needless speech was made in the course of the eight days ; nor was there any attempt at literary effects ; no labored introductions or eloquent perorations, no flights of rhetoric or poetry. no plunges into the depths of abstruse philosophy. A hundred short speeches, giving simple testimony to facts and needs and the workings of God ; a score of carefully prepared papers on vital aspects of mission work ; a lively and warm discussion in five-minute speeches of such subjects as educational missions, and a beautiful spirit of prayer and fellowship pervading all. If the meetings of the American Board and other great missionary societies could take the meetings of the Union for a model, they would double and treble their power over the people.

The Union opened its proper sessions with a prayer service of two hours, at which the one subject absorbing all attention was the Holy Spirit as the Personal Presence and Power presiding in all assemblies of believers. And if He ever administered any such assembly, it was surely this. From the opening hymn every exercise was spontaneous. There was no hymn announced, no person designated to pray or speak. Brief passages were read from the Gospel according to John, in order to show Christ's testimony concerning the paraclete ; and then from the Acts of the Apostles, to exhibit His practical and actual working in the early Church. Then there was, for example, a continuous prayer, lasting perhaps for twenty min-

utes, in which various persons, men and women, representing perhaps forty fields, poured out in brief sentences their hearts' yearnings. Every moment was occupied, and we all felt that the Spirit was leading. The influence first felt in this devotional service pervaded the remaining sessions to the close. The meeting of Tuesday night was given up entirely to some thirty-seven persons who expect to go to their respective fields in course of the year; and the closing meeting of Wednesday morning was a gathering up in minute speeches of nuggets found in these mines during the week—and rich gleanings they were.

The whole tone of these meetings was hopeful. There was not a discouraging word. Even in the midst of tribulations these brethren and sisters were exceeding joyful, and gloried in God. They testified with unanimity to the promise as fulfilled, "Lo, I am with you alway;" and not one was there who would not esteem it a self-denial to be kept out of the field. If anybody commiserates missionaries he should have been here to find out that they regard those who are compelled to abide at home as the people to be pitied.

The twilight hour each day is henceforth the chosen hour when, wherever the members of the Union may be, they are to unite in prayer for the objects dear to all true missionaries. And so there will be continuous prayer following the sun in his circuit; before the sunset hour has ceased in the far-off lands of the Orient, the new round of sunsets will have begun to travel westward.

In such a gathering it would be invidious to mention individual names. But who will ever forget Dr. McGilvary, the apostle to the Laos people; Dr. Cyrus Hamlin and Dr. Wood, so long identified with the Sublime Porte; Secretary Belden and Mrs. Wellington White, both so marvellously saved from death; Mrs. Bacon, who at her own charges went to India after she was fifty years old; Rev. Edgerton R. Young, whose thrilling addresses on the North American Indians exceeded for dramatic power and fascination almost anything we have heard; Dr. Henry Foster's venerable and apostolic form and presence, and the new version of the story of Ling Ching Ting, the converted Chinese opium-smoker.

A proposal was made at this meeting that Clifton Springs be a sort of home for the Missionary Union, and that here there be established a school for the children of missionaries and a training school for intending missionaries, where the services of those who are resting for awhile might be utilized in securing higher fitness for their work. We came away persuaded that God has higher and larger purposes for this International Missionary Union, and that it has but entered upon its true career. Not one discordant note was struck to mar the heavenly harmony. It was a place to tarry, and the universal reluctance to separate proved how intensely the presence of the Lord was felt by all.

In the editorial article which begins this August issue, reference is made to a quotation from a letter of M. C. Fenwick, which was published in *The Truth*. Concerning this letter, Mr. Fenwick writes to the editor of this REVIEW as follows:

"A letter which I addressed to Rev. Dr. J. H. Brookes, and not intended for publication, appeared in *The Truth*, and is, I find, partially republished in Dr. Johnston's book on 'Reality *vs.* Romance.'"

For some time the words "who art thou that judgest another man's servant?" have been so laid upon my heart that I am deeply sorry I ever penned the above letter, more especially since truth forbids its withdrawal. The letter was penned under conviction that the Church of Christ in America was given to exacting glowing reports from missionaries to bolster up their dishonoring methods of raising money, and in this way hold those contributors who have no part nor lot in the Lord's work. It was also penned under the conviction that the Church is ever seeking for something of this nature to sustain the delusion inherited from Constantine that the world is growing better, and

the greater delusion begotten by this—that the carnal hearts so faithfully portrayed in the first chapter of Romans are stretching forth their hands for the Gospel *in advance of the Gospel.* Their hearts hate the blood, but are weary, sad, longing human hearts nevertheless; and only Jesus can rest them, and only the Holy Ghost can change their hate into love.

The Corean who related to me the manner of his baptism was brought so blessedly under conviction of sin by the Holy Spirit that he cried out in agony of soul, "I believe in God; every Corean believes in God; but who is this Jesus? I don't want to believe in Him, neither can I pray honestly that I may have such a desire." He not only hated but despised the meek and lowly One; but before the Holy Spirit got through with him he was very glad to call upon the name of the Lord Jesus, and was saved. This conviction came long after he was baptized, and he related the manner of his baptism after he confessed Jesus his Lord and realized the "more excellent way." If my good friend Dr. Brookes refers to my letter, he will find it was written for his private information, with permission to use if *he* saw fit, throwing the responsibility, if published, *on his judgment, not mine.*

Of course it settles all question as to the truthfulness of my letter when the man who did the baptizing confesses himself a pre-millenarian, though an out and out "poet," and denies the whole story, and is backed by his wife, his father-in-law in Chicago, a committee in Toronto that has since given up the work entirely, and "an angry, silly man" who "should be recalled."

Dr. Vinton, writing to the MISSIONARY REVIEW OF THE WORLD, gives correct statistics; but statistics are one thing, the manner of creating them may be quite another. Mr. Gale, of the same mission, writing to the same magazine in the same issue, speaking of "Euiju," where the greater portion of the reported 127 converts were baptized by the missionary whose methods are deplorably sad, quotes another missionary of the same mission who has lived in Euiju longer than all other missionaries in Corea combined, as reporting some half-dozen converts. I heard this missionary deny to Mr. Gale that he ever reported anything of the kind, and he added, "What I did say was that there were some five or six evidently interested, and I had great hopes that they would yet be converted." Statistics, you see, even when as modest as Mr. Gale's, are not always to be relied upon.

Oh, how blessed to know that the last commission of our blessed Lord tarries not for the statistician's glowing report, but is borne on the wings of "the Heavenly Dove," transforming unwilling hearts, making His desire their glad choice!

The American Presbyterian Board (North) has now a splendid staff in Corea, and I think I know the majority of them sufficiently well to say no one need fear a repetition of the sad methods employed by their older member.

Yours,

M. C. FENWICK,
Of Corean Itinerant Mission.

We have received a remarkable letter, which should be published, as follows:

TENGCHOWFU, CHINA,
April 15, 1894.

Rev. A. T. Pierson, D.D.

DEAR SIR: In a recent issue of THE MISSIONARY REVIEW OF THE WORLD I noticed a request for donations to your fund for giving that paper to poor students who are unable to pay for it.

Remembering how much the REVIEW has helped me during my years of college life, I wish to give my mite to send it to others. Enclosed you will find a United States greenback for $5—the only one I have left of those I started with from the home land last September.

Tell the Christian medical students and doctors at home that they cannot afford to stay there while there is so much work to be done here.

I feel like thanking God daily that He has brought me to this needy land, even though nearly half of the first six months of my life here has been spent on a bed of sickness with typhoid fever.

May the Lord richly bless you in your labors.

Yours truly,

W. F. SEYMOUR, M.D.

Let our readers reflect what good has been done to this young man by reading this REVIEW, and how that good is exhibited in this letter. How his self-denial in sending $5 rebukes the apathy and selfishness of those at home, who are unwilling to deny themselves to con-

tribute to this same needy fund for the supply of the REVIEW to needy students for the ministry and the mission field! Let some who read these lines ask themselves if they cannot by a gift to this fund help to raise up and send forth to the field missionaries of like consecration. This fund to-day needs at least $500 to make up arrears. We are constantly appealed to to furnish the REVIEW at less than cost to needy young men and women, who are looking forward to service in the foreign field. One application recently granted has contained *forty-two addresses*. Will not some who sympathize with our desire to furnish such parties with the REVIEW at nominal rates help us by sending to the editor, at East Northfield, Mass., sums to be so applied?

An able article on the recent Y. M. C. A. Jubilee, held in London, will appear in our next issue.

Dr. Duff, the well-known Indian missionary, when acting as Professor of Evangelistic Theology in the New College, Edinburgh, was wont to invite his students to his house. The pleasant evenings were closed with family worship. The *Quarterly Record* of the National Bible Society of Scotland recalls a touching feature in connection with those gatherings:

"When the doctor opened his big Bible on these occasions, he used to pause, and, turning to the lads, relate a well-known incident in the history of the Book before him. A lover of the classics, when he first went out to India as a missionary he had fitted up in his cabin a little library of the choicest Greek and Latin authors, in whose company he passed many a happy hour. But the vessel was wrecked, and nearly everything on board was lost, the passengers and crew being glad to reach the shore without loss of life or limb. They had gathered round a hastily kindled fire when a sailor, who had been down on the beach watching the wreck, was seen approaching with something in his hand. 'See what I have picked up on the shore!' he cried. 'And the sailor handed me,' Dr. Duff would say, 'a book, this very book,' laying his hand on the Bible, which still bore marks of the rough usage it had received before it escaped the sea. 'All my classics went to the bottom; but, when the Bible was thus rescued and brought back to my hands, I seemed almost to hear a voice from heaven saying to me, "Greek and Latin authors are not needed to convert the natives of India; the Bible alone, with God's Spirit, is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's strongholds."' Yes, the Bible, with Divine help, is sufficient to convert India, to convert the world to Christ. Be it ours to send it forth on its Divine mission."

The Board of Foreign Missions of the Presbyterian Church in the United States of America issues a statement worthy of preservation. Eight hundred and fifty-six millions of heathen sit in darkness, while we have light. The Master is watching His stewards. Your gifts help support the following work: Ordained missionaries (165 native), 375; lay missionaries (339 female), 384; churches, 391; communicants, 30,479; added 1891–92, 3430; contributions on field, $38,731.28; schools, 771; scholars, 29,011; scholars in Sunday-schools, 26,388; students for ministry, 167; printing establishments, 12; pages issued in 21 languages, 110,000,000; hospitals and dispensaries, 43; patients treated, 100,000.

The McAll Mission, in Paris and France, is vigorously working. Thirty-five halls in and around Paris are open and largely attended. The preaching is steadily conducted on the evangelical lines on which it was started, and is as effective as it was in former days. Dr. McAll has departed, but Mr. Greig and other men have taken up the work which he began and so long conducted, and are carrying it forward with earnestness and success. General religious interest is manifest at the stations of the mission throughout France, and there have been some remarkable conversions during the past winter, as at Lyons and Marseilles.

Volumes of incidents worthy of record might be written in connection with the work. This touching story is told in connection with one of the Paris branches : " An aged woman who had learned by heart many of the hymns sung there, and seemed to find all her delight in them, came to the meeting leaning on a crutch, and evidently very feeble. The subject of discourse that night was ' Dress '—the robe of righteousness, the wedding garment. At the close she said to the preacher : ' I believe this is my last visit to the hall ; if I can never come again, you will know where I have gone. My infirmities increase rapidly.' ' I will come to see you,' said the preacher ; ' but if God called you meanwhile, have you any fear of appearing before Him ? ' ' Oh, no,' she replied, ' I am too well dressed for that—too well dressed to dread the judgment. He hath clothed me with the garments of salvation ; He hath covered me with the robe of righteousness.' "

The following report comes from the City of Mexico :

" The Salvation Army of the United States and England has large colonization schemes brewing for Mexico. A syndicate of capitalists in terested in the work of the Salvation Army has concluded the purchase from the Mexican Government of 200,000 acres of land in the State of Chiapas. A member of the syndicate, C. H. Durst, this week sailed for England, where he is to meet General Booth. It is expected plans will now be speedily perfected by which 5000 families will be put on the great tract for colonization purposes, operating under the direction of the officers of the army. Chiapas is on the extreme southern border of Mexico, on the Pacific Coast, and is a State of much promise in the way of agricultural products. This is but another step forward in the realization of the plans for practical help which General Booth and his associates have long had in mind for the world's poor, and especially the submerged classes of the great cities of England and America. It is supposed that the bulk of the colonists will come from England. The Salvation Army is forbidden by the Constitution of Mexico to carry on its street work in the way of meetings, under the provisions of the reform inaugurated against the Catholic Church, by which all kinds of religious processions and demonstrations in the open air are prohibited."

We gladly give space to an appeal in behalf of the Industrial Department of the Collegiate and Theological Institute in Samokov, Bulgaria, and of a hospital for the relief of the poor in the same city. Mr. Kingsbury is well known to many readers, and his appeal has the hearty support of such men as President R. S. Storrs, D.D., and Secretary N. G. Clark, D.D., of the A. B. C. F. M., and R. Wardlaw Thompson, Secretary of the L. M. S. Any gifts may be sent to Mr. Kingsbury at 23 Long Lane, London, E. C., Eng.

" There is, in connection with the Collegiate and Theological Institute in Samokov, Bulgaria, an Industrial Department, whose object is to help indigent but worthy young men to work, by means of which they can earn a part or the whole of their expenses, while securing a Christian education. During the seven years of the history of this enterprise more than $1000 have been paid to students who must otherwise have been obliged to have left the institute. Within a short distance of the building now occupied is a fine water power—not less than 20 horse power ; which may be secured shortly by purchase. There is already a mill in operation on the place. Contiguous to this mill, and belonging to the same proprietor, stands a house and lot, admirably adapted for a hospital. The whole can be bought at present for $1500 standing. The Industrial Department in both its divisions of printing and carpentery is in sore need of assistance in securing the necessary tools for carrying on the work, and for the permanent support of the persons in charge, and for purchasing supplies of type, paper, machines, and other essentials. We would earnestly appeal to the benevolently inclined to assist us. Our immediate and pressing needs are for $1500 for the purchase of a cylinder printing machine, $1500 for the purchase of the water power and mill adjoining, and furnish from time to time various things for the maintenance of the work.

" We believe that unless Bulgaria in her rapid advance be impressed with the truths of the Gospel, and moulded in a measure by the influence of men of

sterling integrity and honesty, that she will fail to make herself what she seems destined to be. This institution is almost the only one in the land where the Bible is the recognized rule of faith and practice. Under the impulse of the Industrial Department the number of students rose from less than thirty to more than seventy; but that number is constantly diminishing. With a well-equipped printing office ten thousand streams of elevating influence would flow to every part of the land. A crisis is now upon the people of Bulgaria. Infinite social, political, educational, and literary advantages are held out to an eager and expectant nation. The forces of evil are rife; vice and intemperance are rapidly on the gain. In the one city of Samokov, with a diminished population, the arrests are sevenfold more than they were ten years since. Before the people of God we plead our cause. You appreciate the value of good government—help us to secure that public spirit in Bulgaria that will be satisfied with nothing short of righteous and well executed laws. You appreciate the value of a good literature—help us to attain to something better than the vile translations that are now being sold throughout the country. The worst sort of socialism and infidelity are organizing themselves, and their literary productions are hawked about in the streets of our cities and sold at marvellously cheap prices. You believe in men of stanch integrity and firmness of character that give tone to public morals and support the best institutions. Help us to give work to these needy and worthy young men, by means of which they may elevate their people, and through whose efforts the highest good may be maintained. With slight expense the institute could give accommodation to one hundred and fifty young men. Scores are ready and anxious to work their way through an education by means of which to fit themselves for the highest usefulness. Can anything be nobler than helping such youths to help themselves?

"The need of a hospital is great; nearly a thousand families are debarred from any medical aid or assistance. It has been my painful experience as a doctor to see scores of persons die without any medicine being procurable or without the possibility of such aid. Hundreds of persons are constantly ill in that city who might be aided, but who cannot be for lack of means to purchase medicine. The law of Bulgaria forbids any person dispensing the smallest quantity of medicine unless he has a hospital. If the building above referred to can be purchased, and money secured sufficient to maintain but six beds, then permission can be secured from the authorities to dispense medicine to the poor. Let this cry of a struggling people come up before God's people, and we believe that the necessary funds will not be denied.

"FREDERICK L. KINGSBURY."

The Open or Institutional Church League.

At their recent conference, held in the Madison Avenue Presbyterian Church in this city, the friends of institutional church work formed a League and adopted the following platform as the statement of their conviction:

The open or institutional church depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. It is an organism evolved from a germinal principle rather than an organization.

It believes that only as this spirit is developed in the Church universal will the purpose of the kingdom of God among men be realized, and it confidently looks forward to the time when the Church will be understood to stand for the larger view here presented.

As the body of the Christ the open or constitutional church aims to provide the material environment through which His Spirit may be practically expressed. As His representative in the world it seeks to represent Him physically, intellectually, socially, and spiritually to the age in which it exists.

Inasmuch as the Christ came not to be ministered unto but to minister, the open or institutional church, filled and moved by His Spirit of ministrating love, seeks to become the centre and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

Thus the open or institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all days and means to the great end of saving the world for Christ.

While the open or institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors every day and all day, free seats, a plurality of Christian workers, the personal activity of all church-members, a ministry to all the com-

munity through educational, reformatory, and philanthropic channels, to the end that men may be won to Christ and His service, that the Church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said of every community the kingdom of heaven is within you and Christ is all and in all.

The League agreed to hold annually a convention, the first to occur on the Fourth Tuesday of October next.

The officers elected are :

Rev. C. A. Dickinson, D.D., *Pres.*

Rev. C. L. Thompson, D.D., *Vice-Pres.*

Rev. F. M. North, *Sec. and Treas.*

The Student Volunteer Missionary Union has issued a "prayer cycle for every month," with this motto :

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest" (Matt. 9 : 38).

It is urged that in praying for each field mention be made of missionaries with whom we are acquainted ; and native pastors and teachers, converts, and the heathen should not be forgotten.

1*st Day*. The British Isles.

2*d Day*. Protestant countries—as Germany, Holland, Switzerland, Sweden and Norway, Denmark and Iceland.

3*d Day*. Roman Catholic countries—as France, Belgium, Spain and Portugal, Italy, Austria and Hungary.

4*th Day*. Greek Church countries—as Greece, the Balkan States, Russia and Siberia.

5*th Day*. Turkey (in Europe and in Asia)—noting the Armenian Christians.

6*th Day*. Syria—noting Palestine—and Arabia.

7*th Day*. Persia, Turkestan, Afghanistan, Beloochistan.

8*th Day*. Northwest India—Kashmir, Punjab, Sindh, Rajpootana.

9*th Day*. North India — Bengal, Northwest Provinces, Assam, etc.

10*th Day*. Central India—Bombay, Indore Agency, Central Provinces, and Haidarabad.

11*th Day*. South India—Madras, Mysore, Travancore, Cochin, Ceylon.

12*th Day*. Further India—Burma, Siam and Malay Peninsula, Tongking, Cochin China.

13*th Day*. North China—Province of Chih-li, Shan-Tung, Shan-si—with Manchuria and Mongolia.

14*th Day*. Mid-China—Provinces of Ho-Nan, Kiang-su, Hu-Peh, Gan-Hwui, Cheh-Kiang.

15*th Day*. South China—Provinces of Hu-Nan, Kiang-Si, Fuh-Kien, Kuang-Si, Kuang-Tong—with Formosa and Hainan.

16*th Day*. Inland China—Provinces of Kan-Suh, Shen-Si, Sz-Chuen, Kwei-Chau Yun-Nan—with Thibet.

17*th Day*. Japan and Corea.

18*th Day*. The East Indies—Philippine Islands, Sumatra, Java, Borneo, New Guinea, etc.

19*th Day*. Australia, Tasmania, and New Zealand—noting the Maories and other aborigines.

20*th Day*. The South Sea Islands.

21*st Day*. North Africa—The Barbary States, Egypt, Abyssinia, Soudan.

22*d Day*. West Africa—Senegambia, Sierra Leone, Upper and Lower Guinea, the Congo Free State.

23*d Day*. East Africa—the lake districts and the coast.

24*th Day*. South Africa (south of the Zambesi) native territories—Bechuanaland, Matabeleland, etc.—Dutch and English colonies.

25*th Day*. Madagascar and Mauritius.

26*th Day*. Dominion of Canada and Polar lands—noting Indians and Eskimos.

27*th Day*. The United States, with Alaska—noting Indians, colored races, etc.

28*th Day*. Mexico, Central America, and the West Indies.

29*th Day*. South America—Roman Catholics and heathen.

30*th Day*. The Jews in all lands.

31*st Day*. Unoccupied lands—Thibet, the Sahara, Soudan, Central South America, Nepaul, Bhutan.

"Evening, morning, and at noon will I pray" (Ps. 55 : 17).

WEEKLY.

Sunday. For the Church of Christ—for a great revival of spiritual power.

Monday. For missionary societies, with officials and committees.

Tuesday. For all missionaries in the field, and all who are preparing for foreign work.

Wednesday. For universities, colleges, and medical schools.

Thursday. For Young Men's Christian Associations, Young Women's Christian Associations, and young people generally.

Friday. For the Student Volunteer Missionary Union—executive, general secretary, local committees, and secretaries.

Saturday. For the travelling secretary.

"Brethren, pray for us, that the word of the Lord may run and be glorified" (2 Thess. 3 : 1).

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Miscellaneous.

—The Waldenses say that many Catholic parents send their children to them because, being both sincere Christians and good Italians, they find that in the public schools religion is under the ban, and in the priests' schools patriotism. In the Waldensian schools they find religion and patriotism reconciled. The Waldenses don't seem to think that attachment to church schools is a sin, provided they are truly national in tone.

King Humbert's late visit to the Waldensian valleys, and his declaration that he had always held the Waldenses dear, but that now, if possible, he held them dearer, reminds us of his remark, when crown prince, to Dr. Nevin, of Rome, that Italy needed a very simple religion. She had been overdosed with needless and unedifying elaborations. As a correspondent of the *Catholic Review* remarks, in Southern Europe "the instrumentalities of religion" seem to have largely choked their own end. Rites that at some remote time may have really had an edifying value have been continued until they have become mere dead husks. The vigorous effort which the papacy in the sixteenth century made, in the reformed breviary, to simplify ritual observance, came to nothing because it lacked its two essential supports—popular schools and a vernacular Bible. It is curious, but the indignant protest of the reformed breviary against the darkening multitude of ceremonies now stands in the preface of the English Prayer-book.

—It appears that the last person who suffered for heresy in Spain was put to death at Valencia in 1812. He does not seem to have been a Protestant, but rather a devout theist. His name was Cajetan Rippoll. The Inquisition, on the verge of extinction, seems to have declined greatly from the fierce sincerity of Torquemada's days. It proposed to Rippoll to abjure his errors in public and retain them in private, but he indignantly refused, saying, "I do not lie in the presence of God." He was sentenced to be hanged and then burned. The fanatical crowd was greatly disappointed that his face did not show the usual convulsions as he swung on the gallows, and seems to have had a misgiving that he had gone to Paradise after all.

—The Mission to Deep Sea Fishermen, which has wrought such blessed results for soul, mind, and body of the North Sea English fishermen, has determined, to the great joy of the Moravian brethren, to establish a summer station among the hundreds of Newfoundland vessels in the Labrador waters. The direct and indirect results of this on the Eskimo Christians also, and the white or half-blood settlers, are likely to be inestimable. Indeed, a close intimacy of intercourse and labor is already growing up; and Mr. Grenfell, the head of the Fishers' Mission, has to set home to the Newfoundland authorities the blameworthiness of their previous indifference to the state of Labrador, that they are taking measures for protecting and caring for the natives in a degree more answering to their responsibility as the governors of the country.

—The *Allgemeine Missions-Zeitschrift*, which has been publishing a very exhaustive account of the Free Church of Scotland, remarks that as to the amount of labor laid out by it, India is plainly its favored missionary field. Of 56 ordained missionaries, 32 labor in India; of 52 European helpers, 11; of 34 fe-

male helpers (not including wives of missionaries), 24. In education also India is the favored field. Of the 6 colleges, 4 are in India; of the 153 intermediate schools, 59; of the 20,000 scholars, about 14,000.

On the other hand, South Africa stands decidedly first in the number of congregations and converts, having more than 5000 communicants out of 7000, and of the baptized some 9000 out of 15,000. This is the more noteworthy, as the Caffres are peculiarly a hard people to work among.

As yet the Free Church has not had the happiness to see anywhere, under the labors of its missionaries, a general movement of a population toward the Gospel. Its special work has thus far been chiefly the permeation of heathen society with the elements of Christian culture rather than the immediate gathering in of heathen souls.

—"Under the banner of the cross, victory appears impossible; under the cross, victory is certain. No kingdom seems so easy to crush as Christ's kingdom, and, nevertheless, this kingdom is invincible. The promise is to this effect, and history confirms the promise. Think on the day when Christ hung upon the cross. If any one, on that day, when the Roman eagle was seen everywhere, had said that one day the cross should be victorious over the eagle, that one day only scholars would remember the names of the emperors, while the name of the malefactor hanging there before their eyes should be on the lips of all and should be adored by millions—had any one then said this, he would have been accounted mad. But has it not come to pass? The utmost rage of denial cannot deny this.

"Or think on the day when Christ said: 'Go into all the world and make all nations My disciples;' who, at that time, could have imagined a command apparently more chimerical? To whom was it given? To eleven men who had less intellectual cultivation than is now gained in any missionary training school.

"And yet to-day we know that this Gospel, opposed as is nothing else in the world, contemned by those without and those within, by Greeks and barbarians, has nevertheless always pressed forward over every hindrance, and is winning victories year by year. Therefore it is no wonder if we to-day see a greater company before our eyes than could have been presaged fifty years ago, when our division of the universal Church assumed its place in the militant army of Christ."—Bishop Heuck, *of Norway, at the Jubilee of the Norse Missionary Society* (*Dansk Missions-Blad*).

Netherlands India.

—Some of the Europeans in the Dutch East Indies favor missions as advantageous to European influence—few of them for any higher reason. Some still oppose them, especially because, as they say, "Give these natives more knowledge, and they will begin to have a higher conception of their rights." The Dutch sway in the East is, and always has been, abominably cold blooded, selfish, and oppressive.

—In 1892 there were in Netherlands India 23 *hulppredikers* and 95 missionaries. The former are missionaries appointed and controlled by the Government. Of the 95 missionaries, 51 were from Holland, 44 from Germany and elsewhere. As the *hulppredikers'* parishes average about 10,000 native Christians, they are much too large, as Dr. Warneck remarks.

—In Java, which, out of a population of 20,000,000, has at most only some 20,000 native Christians and 30 missionaries, Dr. Warneck remarks that the latter act very much as if they themselves could do nothing. They very commonly gather congregations of Europeans and Eurasians, and take the charge of these, as if vaguely hoping that these in turn would do something for the natives. It is true, as one of the Dutch missionaries has said, that the Dutch are so oppressive and covetous that the

Javanese hate the very name of a white man, which drives the missionaries to indirect rather than direct ways of working upon them.

—"How foolish it is to imagine the heathen as living in a happy state of nature, as many a one is still inclined to do, is proved, once for all, by this Batta people of Sumatra. Here we have a skilful, keen-witted people, having their own written character, and also a hereditary unwritten law, very expert at working in both wood and iron, ready and happy in speech, intelligent in thought, and yet leading a crippled, pitiable life. No one is sure of his goods or his life; warfare, quarrelling, plundering are their delight and daily employment; sad is the position of woman; to a wretched lot are the thousands of slaves, with their families, given over, without legal right or defence as they are, and moreover, as here in Samosir, for instance, standing upon a fearfully low plane of humanity. Without ideals, without hopes of the life to come, never lifting themselves above the life of to-day, each one seeks his own at the cost of the other. The moral state is, especially here in Toba, fearfully corrupt, marriage not far removed from the free love of the social democratic state of the future. Truthfulness and honesty are unknown virtues."—JOHN WARNECK, *Rhenish missionary, in Allgemeine Missions-Zeitschrift.*

MADAGASCAR.

—"Well-attended and enthusiastic meetings of our Congregational Union have just been held. The chairman (the Rev. R. Baron) followed up his former address, on the Person and Work of Christ, by another on the Works of Christ, dwelling on the many moral and social changes that are to be ascribed to the present action of Jesus Christ in the consciences and lives of men. Particularly interesting was the manner in which his reference to slavery was received. In the year 1876 Mr. J. S. Sewell raised an angry storm by delivering a very kind and reasonable address on this topic. Mr. Baron's address this morning seemed, so far as I could judge, to raise no spirit of resentment. The way he put it was very effective. 'All Christian nations,' he said, 'have now abolished slavery except'—and, after a pause—he added, in a kind of stage whisper, and with both hands to his mouth—'*except you in Madagascar.*' He then went on to say he had no wish to make an attack upon them, as he well knew the many practical difficulties of this question. 'But be assured,' he said, 'that even if you do not see that slavery must be abolished, those who come after you will. It must disappear before the progress of Christ's kingdom.' The main business before the Union this time was to consider how to carry out the decision arrived at at the last meeting, to send out ten additional missionaries. Much interest was shown, and many additional contributions were promised."—*The Chronicle.*

—"Just prior to the late Franco-Malagasy War all evidence showed that, as Admiral Gore-Jones wrote, the Hova were 'in that condition that they were ready to burst into perfect civilization.' A frost, almost a chilling frost of foreign aggression has come, and, as British philanthropists foreshadowed in 1882, all progress has been nipped in the bud. And for the destruction of the hopes of commercial enterprise, for the stagnation of this vast and resourceful island continent, of this intelligent, kindly, and hospitable people, possessed of a natural predilection to progression, France and Great Britain are to blame, and not the formerly rapidly progressive Malagasy Government."—*Madagascar News.*

WHAT THINK YE OF CHRIST?

—Pharisees! with what have you to reproach Jesus?

"He eateth with publicans and sinners."

Is this all?

"Yes."

And you, Caiaphas, what say you of Him?

"He is guilty; He is a blasphemer, because He said, 'Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven."

Pilate, what is your opinion?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver; have you some fearful charge to hurl against Him?

"I have sinned in that I have betrayed the innocent blood."

And you, centurion and soldiers who led Him to the cross, what have you to say against Him?

"Truly this was the Son of God."

And you, demons?

"He is the Son of God."

John Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John?

"He is the bright and morning star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted Him; what testify you of Him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus?

"Unto you is born a Saviour, which is Christ the Lord."

And Thou, Father in heaven, who knowest all things?

"This is My beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ?—*La Luz (Madrid), quoted in El Abogado Cristiano Ilustrado (Mexico).*

English Notes.

BY JAMES DOUGLAS.

Annual Report of the Church Missionary Society, 1893–94.—This report is, in many respects, the most encouraging yet issued. Ninety-three candidates have been accepted in the past year, being an increase of 12 on the preceding year. The increase is in the number of men sent out. The total expenditure for the year amounted to £265,836; while the receipts were £253,226, leaving a deficit of £12,610; but when this became known, a friend, on April 19th, offered £1000 if the whole sum were raised by May 1st, an offer which resulted in more than the entire amount being received by the date named. Twenty-four picked men have been ordained during the past year—African, Syrian, Bengali, Tamil, Maori, Red Indian. The boarding-schools constitute another branch of the work upon which much attention is bestowed, and which is full of promise. "At Calcutta, Taljhari, Batala, Cottayam, Kandy, Fuh-chow, Osaka, and elsewhere, bright young lives are being happily influenced, and being dedicated to the service of the Lord;" and to the girls' schools at Sierra Leone, Lagos, Jerusalem, Calcutta, Palamcotta, Amritsar, Osaka, similar remarks apply.

The results we can only sample. The change wrought among the Red Indian population of Manitoba is pronounced. Of one district Archdeacon Phair says, "There is not a conjurer, not a polygamist, not a medicine man in the whole place. Twelve miles of a beautiful river, with houses on either side, gardens cultivated, churches and schools along its banks, and the Sabbath observed in a way that might well be an example to white people in older lands. . . . The men who, with painted faces and plaited hair, spent their days and nights in yelling and beating the drum, are now found clothed and in their right mind, sitting at the feet of Jesus." The results in Uganda are even more conspicuous. Then there has been a great and blessed ingathering from among the Ainu aborigines. As some scientists were more than half disposed to look on this people as the missing link, nothing could more signally be-

speak than this fact does the all-reaching potency of the Gospel of Christ. In the first seven months of 1893, 171 Ainus were baptized; and Mr. Batchelor writes that in the old Ainu capital, Piratori, every woman has accepted Christ as her Saviour. Of adult baptisms during the year there has been 596 in Tinnevelly, 621 in Travancore, about 500 in the rest of India, 438 in Uganda, 79 in other parts of East Africa, 158 in Ceylon, 545 in China, and 459 in Japan.

China's Millions: Tidings from the Provinces.—Mr. Howell, of Ning Kwoh Fu, tells of good impressions made through a *wall tract*, and enlarges on the opportunities afforded in China for individual dealing. Mr. Edward Pearse, writing from the same district, mentions an out-station at Hu-tswen, among the hills, recently acquired through the conversion of a gentleman named Wu, a strict vegetarian, who carries on Sunday services in a building the site of which was his own gift. Dr. Danthwaite, of Chefoo, has just received from a Chinaman $100 for his hospital work, which is the first large sum thus obtained. Mr. A. H. Huntley tells of encouraging fruit in two new out-stations —Si-hiang and San-yuen-p'u—where Miss Harrison and Miss Coleman have been for some time laboring. In Shan-Si, according to Miss L. M. Forth, nine homes out of ten are estimated as having opium slaves. "The light in which the Christians look upon opium is rather strange—namely, as God's punishment for the idolatry and sin of the nation." Miss Mary Williamson, writing from Fung-hwa, in Cheh-Kiang, reports gratifying progress. In Fung-hwa 4 have been baptized: Si-tin, 3; at Tin-tai, 31; and at Ning-hai, 10.

London Missionary Society.—The deficit on the year's accounts is very serious, amounting to £33,215 1*s.* 2*d.*, which, however, in response to a special appeal, has been reduced to £28,902 17*s.* The new steamship *John Williams* has cost in all £17,055 18*s.* By the young people mostly the sum of £11,677 1*s.* has been contributed, leaving £5368 16*s.* still to be raised. It is still hoped that the young friends may provide the remainder of the cost. The steamer meets a great want, as no sailing ship could cope with the need in its present developed form.

Since July, 1891, when the Forward Movement was started, 67 missionaries have been added to the roll, and the working strength of the society greatly increased. As the result of the Forward Movement at home there has been corresponding movement abroad. The centre being quickened, the circumference has been stirred—a result which has tended to increase the expenditure considerably. To meet the enlarged demand, an increase of £20,000 is required on last year's income. It is then hoped that the 67 new missionaries planted by the Forward Movement will be supplemented by 33, thus bringing up the total to 100, as originally designed.

Statistics up to date are as follows: Church-members, China, 4832; North India, 739; South India, 5554; Travancore, 6466; Madagascar, 63,359; Africa, 2815; West Indies, 482; Polynesia, 11,871; making a total of 96,118. Of native preachers there are 6446, and of native ordained ministers, 1734.

The Wesleyan Missionary Society.—Like other leading societies this year, the Wesleyan has to face a serious deficit, the balance on current account against the society being £28,828. This deficiency is less than one fourth of the year's ordinary income; and it is confidently hoped that the leeway may be more than made up. With the exception of two or three districts, there is an increase of membership all along the line. The Transvaal and Swaziland district heads the list with an increase of 467, in addition to 1699 on trial. The Gold Coast comes next, the increase being 342, with 707 on probation. In India the increase is 297; in Ceylon, 89; in the Wuchang district, 28; and

in the Bahamas, 42. The German mission has a gain of 54 and the Rome district a gain of 48. The total membership in connection with the Indian missions is now 4492; while the entire community under pastoral care in these missions is estimated at 15,600.

The Rev. J. A. Vanes, of India, spoke strongly at the anniversary meeting in Exeter Hall, in favor of the higher education, grounding his argument on its value as an evangelizing agency. "I am not disturbed," he says, "when I read that I am not a preacher of the Gospel, and that I have not been a preacher of the Gospel. But I wonder what I was doing as a Methodist preacher day by day for five days in the week, when I was spending from seven to eight o'clock every morning in unfolding the Scriptures to young Hindus." Mr. Vanes's point is this: that he is as much an evangelist in his morning work in the school as when, in the evening, he stands up to preach in the bazaars.

Another speaker of much interest was the Rev. Isaac Shimmin, of Mashonaland. After over fifty years of oppression, the Mashonas were now for the first time free. "At Salisbury they had built a native church and had seen conversions. At Epworth they had opened another church, and had had it crowded. Within two years of the arrival of the native teachers thousands of men, women, and children had been brought into contact with Christian influence and love, and soon there would, he believed, be a great ingathering of souls for the Saviour."

The Presbyterian Church of England —Exeter Hall Meeting, May 11th, 1894. —We summarize a few of the more notable points. During the last seventeen years the native congregations had advanced from 17 to 45; native evangelists from 49 to 110; European agents, from 15 to 56; and the hospitals, from 2 to 10. God has devolved upon the Presbyterian Church of England the larger part of South China as their special work; and one of the most prominent features of the work was the extent to which a self-supporting, self-governing church was being established. Twelve pastors were now supported by their own flocks; and there were now three local presbyteries in which the business was conducted in Chinese.

The Rev. Donald MacIver, M.A., of the Hak-Ka Mission, having told how, in answer to prayer, the building was obtained which is now the centre of their work in Hak-Kaland, said that "from this central station a district had been worked about the size of Scotland. Twenty little congregations were in full working order, ministered to by Chinese evangelists who had been trained as well as possible." The central station, Wu-king-phu, has three missionary residences, a missionary hospital, schools for boys and girls and also for women, and a training school for native evangelists.

THE KINGDOM.

—The last annual report of the English Church Missionary Society takes Heb. 10: 12, 13 as a text: "This man . . . sat down on the right hand of God, *from henceforth expecting.*" . . . And the last phrase gave the keynote to the great meeting in Exeter Hall, where the report was read. Christ expecting! Expecting what? Expecting His disciples to do what He gave them to do, and *waiting* until it is done. And the searching question was asked, When the expecting Lord looks at *me*, is He disappointed?

—The editor of one of our leading religious papers suggests the propriety of questioning candidates for church-membership as to their views and feelings concerning missions; what attitude they propose to take; what measure of sympathy and co-operation can be expected from them. To apply such a searching test might be exceedingly awkward for some of the officers of the churches and for a large part of the membership, but an application like this of the Lord's last command would sure-

ly make for spiritual health to all concerned.

—Dr. Dale, recently addressing a missionary meeting in Birmingham, made the pertinent suggestion that though the Gospel has wrought such marvels of transformation within the realm of Anglo-Saxon character and life, it would not be safe to assume that yet greater wonders will not appear when its work has been fully achieved upon the Chinaman, the Hindu, the African, the modern Hebrew, etc. Since some of these races possess elements of religiousness different from and far surpassing those of the Anglo-Saxon, he thinks we would be justified in expecting that Christianity will take firmer root in such soil, and perhaps produce a better crop than has yet been seen.

—Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost only of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

—Piety also *begins* at home. We are to beware of a zeal which belongs to the Borrioboola-Gha type. "Many people pray so foolish. Why, I prayed for twelve years, O Father, make me a foreign mishener; I want to go to foreign lands und preach. One day I prayed that, und Father says, Sophie, stop! Where were you borned? In Germany, Father. Where are you now? In America, Father. Well, ain't you a foreign mishener already? When I see that, Father says to me, Who lives on the floor above you? A family of Swedes. Und who on the floor above them? Why, some Switzers. Und in the rear house? Italians, und a block away some Chinese. Now, you never said a word to these people about My Son. Do you think I will send you thousands of miles away to the foreigner und heathen when you got them all around, und you never care enough about them to speak with them about their soul?"—*From Sophie's Sermon.*

—According to Rev. J. Hudson Taylor: "We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."

—Yes, there are still alive genuine saints and heroes. And they are of every complexion. For example, when, the other day, Rev. Mr. Sheppard was about to return to his work on the Upper Congo, a colored woman, Maria Fairing, of Alabama, put in an urgent request to be also sent to the Dark Continent, saying that all her life it had been her ambition to carry the Gospel to her people. And when informed that the Presbyterian Board lacked the money required to pay her passage ($400), she sold her little home in Talladega and went at her own cost.

—Bishop Thoburn tells of a Methodist church in Montclair, N. J., "whose membership is not large, and contains no wealthy men, which yet during the year ending April 1st contributed $4200 for the home and foreign work; while, including the amount collected by the Woman's Missionary Society, the total sum exceeded $5000. This church has adopted the policy of supporting a man and wife in Burma; the Sunday-school supports three pastor-teachers in India; one of the members supports a native presiding elder in India, while another brother has just pledged the support of a second presiding elder."

—The *Epworth League* names a man in old Massachusetts who has just about attained unto perfection in the art of Christian giving. For when he gave $10,000 to build a deaconness's home, and a cordial resolution of thanks was passed, this was his response: "Thank me! Why, I ought to thank *you*. I

am glad we have an organization to occupy such a home. I do thank you for the chance to give to help so grand a cause."

—A wealthy New England manufacturer lives in summer in the town where his factory is, but has been accustomed to spend the winter with his family in a fashionable Boston hotel. One fall, before leaving for the city, he was converted. Then he did not want to leave the church, which he and all the family had joined. He fitted up his house for a winter residence, and the whole church has wonderfully increased in activity by his example; of 26 additions, 22 were by profession, largely due to his influence. He had been a smoker since he was twelve years old, but he gave up the habit, "so I can help the boys," he says.

—Appleton's Annual Encyclopædia for 1893 has a department recording gifts and bequests for public purposes of $5000 and upward during the preceding twelvemonth. That some conception of the duty of the wealthy to the public has taken root may reasonably be inferred from the fact that the total of last year's beneficence is $29,000,000.

—Seventy years ago the Rev. Andrew Murray, having given himself to work among the Boers in the then almost unknown Cape Colony, left his Aberdeenshire home on his way to Plymouth. While he and his brother waited for the coach to pass, they knelt by the roadside, prayed, and sang, ere they parted, the hymn "O God of Bethel." The work then entered on is now being carried on by Andrew Murray's five sons, four sons-in-law, and more than a dozen grandsons in the ministry of the Dutch Reformed Church. Three grandsons have just been ordained for mission work. They have all studied at the theological seminary at Stellenbosch.

—"My word shall not return unto Me void" is the promise, and here is the fulfilment in part. The additions to mission churches are going steadily on at the rate of 200 a day, 1500 a week, 6000 a month, 75,000 a year, 1,000,000 in thirteen years, or nearly 3,000,000 in a generation.

—Kim Jang Sik is a Korean who has been for five years in the employ of Rev. F. Ohlinger. He was an honest man before he became a Christian. He says, "I used to get very angry when people treated me like other men, and intimated that I could not be trusted. When I began to read the New Testament I soon felt that I was not very good, and as I read farther I got a pain in my chest—a *severe* pain!"

—Dr. Grenfell, of the Deep Sea Fisheries Mission, has been on a trip to Labrador to minister to the 25,000 British fishermen who are without a physician. Returning, he declared his faith in the value of medical missions. He believed that "God blessed that means of preaching the Gospel and healing the sick; and for his own part, he knew he had been able to reach a man's heart by pulling his teeth. Yes, and Dr. Mackay, who had had 13,000 converts among Chinese and others in Formosa, told him he had, in the course of his work, drawn 32,000 teeth. If that was not the way down to a man's heart, he did not know what was."

—Nachravali is a form of Hindu benediction only bestowed by women and priests. It is performed by clasping both hands over the person's head, and waving over him a piece of silver or other valuable which is bestowed in charity. The Tamil people similarly wave a fowl or sheep's head around a sick man. This is a very ancient ceremony. It is also a Mohammedan rite.

WOMAN'S WORK.

—The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the

service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, "She has cast in more than they all." Of Mary He said, "She hath done what she could." And to the Canaanitish mother he said, "O woman, great is thy faith; be it unto thee even as thou wilt."—*Dr. Herrick Johnson.*

—The *Zenana Missionary Herald*, the organ of the English Baptist women, for June, quotes Dr. Somerville, who, in speaking of prayer for missions, uses these words: "I hope I may not offend any if I venture to recommend the use of a prayer-book which I have found of service, and which can be had from the shelves of Messrs. Keith & Johnston; I mean a *pocket atlas*, which should be spread, like Hezekiah's letter, before the Lord, and be gone over carefully from day to day." Then follows a sketch of mission centres in India held by that society, like Calcutta, Benares, Delhi, Cuttack, Madras, etc.

—A missionary in Lodiana writes thus of her Zenana girls: "I have been teaching in some of the wealthier houses where a bride would have 30 or 40 changes of raiment and almost her weight in ear-rings, nose-rings, bangles, and so on. As to their personal characteristics, I have found my class of Hindu girls as loving and as lovable, as bright and as troublesome as any class I ever had at home. The school in which I am teaching was a new one last fall, and the girls were very wild and exceedingly suspicious, and they are shy still. I invited them to come to see me, and one afternoon I beheld a flock of girls in red and yellow clothes flying past our house like so many frightened geese. I had told my man to watch for them and call them in, and, hearing his voice, they fled like wild animals. I brought them back, but they looked suspiciously at everything, especially when I called them into the parlor and closed the door. What they feared I cannot tell, but they were soon flying home again."

—The Congregational women of San Francisco have recently opened a missionary library and reading-room, with about 30 volumes for a beginning, and several magazines, with plans too, for the addition of maps and other helps. And why should not the women of all denominations in every city and large village join to maintain such an institution?

—*Life and Light* for June is a temperance number, and contains original articles from such prominent temperance workers as Lady Henry Somerset and Miss Frances E. Willard, with portraits of these two women. The one writes of the great "polyglot petition," which, with its 3,000,000 signatures, is presently to be borne around the globe in a vessel chartered for the purpose, and the other of the history of the World's Women's Christian Temperance Union.

—Miss Fannie Meyer, the first self-supporting Methodist missionary to be sent out under the auspices of the Woman's Foreign Missionary Society, expects to sail for China this fall. Miss Meyer received her training and her impetus toward special missionary work in the Chicago training school. She will be accompanied by Miss Helen Galloway, whose entire expenses will be borne by a young lady at home, who sends her as a substitute.

—The Woman's Executive Committee of Home Missions of the Presbyterian Church reports 123 mission schools on the various fields under the care of the Board; nearly 400 teachers commissioned, and more than 9000 children in training for useful citizens. More than 100,000 Presbyterian women are organized for this specific educational work, and during the year just ended have raised $335,660 for its prosecution. The blessing is diffused among Mormons,

Mexicans, Indians, freedmen, and mountain whites.

—The women of the United Brethren Church raised $14,753 last year for work in Africa, China, and among the Chinese in this country, with a constituency of 43 branch societies, 461 locals, and 7228 members. The force in the field numbers 15, of whom 8 are ordained and 3 are medical missionaries. In the 6 churches are 1864 members and seekers, and in the 8 schools are 368 pupils.

OUR YOUNG PEOPLE.

—What hath God wrought! June 6th, 1844, George Williams, a young clerk, organized a prayer-meeting and a Christian club in his bedroom. Now 5000 associations send 2000 delegates to London, half of them from this country. They own buildings worth $30,000,000. London appropriated £1000 to entertain them. What an illustrious harvest has already been gathered from that little seed! We must include among the fruit the Christian Commission, the Student Volunteer Movement, Mr. Moody's work, so diversified and of such unspeakable value, and much more. Fifty years ago what was more unlikely to occur than the bestowal of the honor of knighthood upon that clerk, and the opening of Westminster Abbey to celebrate his deed!

—The tabulated returns for the Y. M. C. A. in India show 75 organizations in Assam, Bengal, Bombay, Madras, the Northwest Provinces, and the Punjab. Three paid secretaries are in the field—viz., Mr. McCann at Bombay, Mr. McConaughy at Madras, and Mr. White at Calcutta. Bombay, with its branches, takes the lead in number of members, having 502; Madras comes next with 393; Pasumalai College has 188, and Calcutta stands fourth, with 150 names. The Trivandrum Association is the oldest, having been organized in 1870; Lahore, organized in 1875, takes the next place.

—"Nazareth, once the home of the Carpenter, consisting of some 7000 or 8000 inhabitants, mostly nominal Christians, now possesses a Y. M. C. A. As there are some 30 or more drinking shops in the town, which offer many inducements to evil, it will be seen that the formation of an association was very much needed."

—Though a much younger and smaller body, let not the Young Women's Christian Association by any means be forgotten. It dates only from 1886, but has already attained to a membership of upward of 20,000, with 52 city and 255 college organizations and 16 state bodies.

—It means for the future of the Gospel, both in Christian and pagan lands, far more than the boldest faith can imagine, that almost within a decade more than 3,000,000 children and youth have been banded together under a solemn pledge to loving and devoted service. Among them are the 2,000,000 Endeavorers and the 800,000 Leaguers. If all these are wisely drilled for worship and work, if they are carefully trained to earn, and save, and give for the kingdom of heaven, what shining victories will soon be won!

—The Grand Avenue, St. Louis, Presbyterian Endeavor Society has done a good work for others this year. Since last April it has given $10 for the Congo River boat; $25 for a native girl's schooling in Japan; $25 as a special gift to foreign missions, and $20.36 more raised on the pledge plan; $23.96 for home missions; and $3.65 to a struggling sister society. This makes a total of $107.97.

—Some months ago the Presbyterian Board, South, issued a call to the children for $10,000 that a boat might be put upon the Upper Congo for missionary uses. And now the pleasant intelligence is communicated that the amount is secured and the steamer will be ordered built. How easily a great work is accomplished when the many heartily lend a hand!

UNITED STATES.

—The *Christian Way* is a neat, well-packed, eight-paged monthly published in Northfield, Minn., for the furtherance of both foreign and home missions.

—The *Missionary Herald* for June is "very glad to be able to report that there has been within the last two years a decrease in the amount of distilled liquors sent from the port of Boston to Africa. In the year ending June 30th, 1891, the amount was 1,025,226 gallons, but the next year the amount was decreased to 711,338 gallons, while in the year ending June 30th, 1893, the amount was still further reduced to 561,365 gallons. The cost of this last exportation in dollars is put down in the custom house reports as $679,357, but who can estimate the cost in souls and in character?"

—Last March Rev. A. Lambert, a Belgian priest of the Redemptorist order, who took his vows in 1878, and for five years has been active in mission work in this country, found himself unable any longer to continue honestly in his office, and so took his departure not only from the priesthood, but also from the Catholic Church. The substance of his reasons for taking the decisive step is contained in these words: "I cannot any longer force my mind into submission to the Vatican, nor can I any longer admit the claim of the Roman Catholic Church and clergy to rule, not only in religious questions, but also in purely scientific, social, and even political matters. The intolerance and duplicity which, almost from the day of my ordination to the priesthood, I found and met in the Roman Catholic Church, have become utterly unbearable to me. And having come to the conclusion that there is only one High Priest, the God Man, Jesus Christ, and one Sacrifice, not to be repeated, and, in consequence, doubting my position as a priest, I could not act otherwise than I do now."

—It was an excellent and fitting illustration of comity which was witnessed at the Adams Street, Chicago, Evangelical Church on May 22d, when a farewell reception was given to Rev. C. F. Rife, M.D., and his young wife, who, though members of the German Evangelical Association, have been cordially entrusted to the American Board, and are now under appointment to Micronesia.

—Though the receipts of the Baptist Missionary Union were $510,118 last year, the expenditures were $713,714, and so April 1st found an indebtedness of $203,596. But on the side of work accomplished in the field was fulness of cheer. These figures indicate somewhat the growth: New missionaries, 20; native preachers, 68; churches, 81; members added, 15,499; scholars in Sunday-schools, 5312; in mission schools, 1526. In papal and nominally Christian lands the Union has 1,115 preachers, 851 churches, and 89,119 members. In heathen lands it has 993 preachers, 761 churches, and 96,109 church-members.

—These goodly sums have the Methodist Episcopal Church appropriated for the redemption of the countries named during the last ten years: India, $1,147,597; China, $1,078,602; Japan, $564,135; Mexico, $517,923; South America, $476,091; Utah, $202,538; besides other smaller amounts for divers other lands and peoples, amounting in all to $10,552,039. Nor does this include what the Methodist women have done.

—The late Robert A. Barnes left by will to the Methodist Church, South, $1,100,000 for the establishment of a hospital in that city.

—The Presbyterian Church contributed for foreign missions $843,412, and the expenditures were $995,922, leaving a deficit of $102,597. Of the income $324,003 came from the women's boards, $295,016 from church collections, $72,802 from legacies, $35,092 from Sunday-schools, and $17,791 from societies of Christian Endeavor. The

contributions of the native churches amounted to $86,764. This Board has under its care 108 principal stations, 592 out-stations, 208 ordained American missionaries, 36 male physicians, 18 female physicians, 15 men variously employed, and 358 women, including wives, making the total of American laborers 635. Of native laborers, 165 ordained ministers, 239 licentiates 1335 teachers and helpers, making a total of 1741 native laborers; 436 churches, 30,453 communicants, 3141 of whom were added last year; 76 students for the ministry, and about 29,000 boys and girls in the schools.

—The Presbyterian Church expended $192,322 for work among the freedmen last year, employing 172 ministers, of whom only 9 are white, and 261 teachers. The schools number 91, with 11,424 pupils; and in the churches are 16,015 communicants, of whom 1919 joined last year.

—The Cumberland Presbyterian Church sustains missions in Japan, Mexico, and among the aborigines of Indian Territory. The force in the field consists of 8 missionaries, 6 wives, 8 unmarried women, 1 native pastor, 6 evangelists, and 5 Bible women. The number of communicants is 617. The income was $20,038 last year.

—The Reformed Presbyterian Church (Covenanters) is engaged in Syria and Southern Asia Minor, and has a working force of 4 ministers, 2 medical missionaries, 7 women, and 37 native preachers and teachers.

—The United Presbyterian Church has work in Egypt and India which is carried on by 26 ministers, 25 married women, and 19 unmarried; 3 physicians, 24 ordained natives, 22 licentiates and 9 theological students; with other native helpers enough to make a total of 537. The communicants are 11,055, a net increase of 415 during last year. There are 13,514 in the schools. For all purposes the native Christians raised $41,849

—The Reformed (Dutch) Church has missions in China, India, and Japan, and now adds an Arabian mission, which a few years since was started by the Rev. Messrs. Zwemer and Cantine upon the Tigris. Notwithstanding the severe financial pressure, the Board received $106,571, an average of $1.05 per member. It has 16 stations, 209 out-stations, 26 missionaries, men, 25 married women missionaries and 17 unmarried, 38 native ordained ministers, 376 other native helpers, 6226 communicants, of whom 508 were received in 1893, 19,970 patients treated in its hospitals, etc.

EUROPE.

Great Britain.—According to the Bureau Veritas of French Lloyds, Great Britain owns more than one third of the actual shipping of the world—14,971 out of 42,257 vessels. Six out of 12 of the largest steam and sailing companies in the world are British, and of the 14 vessels of over 8000 tons employed in the world's commerce, British ship-owners claim 9. The estimated value of the merchants' fleet of Great Britain is $1,100,000,000. The United States comes second in the list with 3794 vessels owned by us. Norway comes next with 3768 ships, and is followed by Germany and Italy with 2165 and 2122 respectively.—*New York Post.*

—A few weeks since the corner-stone was laid at Dartford, England, for a Livingstone memorial hospital, and H. M. Stanley gave an eloquent and most appropriate address upon the character and achievements of the great physician-missionary explorer.

—The report presented at the recent ninety-fifth anniversary of the Religious Tract Society showed that the society has already published in 209 languages, dialects, and characters. During the year 583 new publications (151 of them tracts) were issued, the total circulation from the home depot (including books, tracts, periodicals, and cards) being 47,590,600. From foreign depots about

20,000,000 publications were issued. The grants made during the year in aid of mission work amounted in the aggregate to £28,654. The society's exhibit at the World's Fair, which gained a bronze medal, was handed over to Mr. Moody for the library of the Chicago Bible Institute.

—The Christian Literature Society for India produced 1,133,115 copies of publications last year. These included educational works, books for women, students at colleges, and general literature. The school work in the villages of Bengal has been carried on with increasing interest and success. The number of scholars is upward of 8000. In the training institution at Ahmednagar 73 students were admitted during the year. All were professing Christians when they entered except 11, who were Hindus ; of these, 4 became Christians before they left. All the outgoing students were at once employed by the missionaries.

—Though the Society of Friends is numerically quite an inconsiderable body, in recent years it has manifested a most praiseworthy activity in missionary work. Thus $63,832 were expended last year in China and Madagascar, and 70 members represent the body in heathen lands.

—At the recent meeting of the Scotch United Presbyterian Synod the report on foreign missions contained much matter for congratulation, the leading features of the past year's work having been the large number of converts (1046) and the numerous offers for missionary service. There were altogether 838 educated agents, of whom 71 were ordained European missionaries. The field was in Jamaica, Trinidad, Old Calabar, Kaffraria, Rajputana, Manchuria, and Japan. The income of the ordinary fund was $166,000, a decrease of $11,000, but there was an increase of $5000 in the congregational contributions. In Manchuria, where the work is largely in the hands of natives, the results have been marvellous.

—"The total of the missionary revenue raised by the Free Church of Scotland was never so high" as for last year, reaching $623,715. The staff in the foreign field numbers 115 men and 45 women, not including wives. Of these, 26 are medical missionaries. To the churches 1115 were received last year ; 1008 children were baptized, and more than 3000 candidates for baptism are under instruction. In the schools sustained in India and Africa 26,717 are enrolled.

The Continent.—It is the fashion in France for the Government to parcel out the public funds for the support of public worship. From $8,000,000 to $10,000,000 are annually given the Catholics ; the Protestants receive about $350,000, the Jews about $40,000, and the Mohammedans about $50,000.

—Protestantism in Spain in the face of tremendous difficulties is forging its way slowly but steadily onward. In 1890 there were 120 chapels or other places of worship, nearly 100 pastors, one third of whom were native Spaniards, about as many native evangelists, and 40 colporteurs employed by the Bible and tract societies. The number of communicants was 3500, and of Sabbath-school children, 3250. The number of day schools under Protestant supervision was 112, with 6000 pupils. There were 3 orphanages, 2 hospitals, and 6 church papers. These figures represent the work of 6 or 7 denominations.

—Query : 'Are we still dwelling in the gloom of the Dark Ages ? Seldom has anything more touching been seen in these hurrying, money-making times than the departure of a hundred Russian Baptists, Stundists, from one of the Baltic ports for America. A *Daily Chronicle* telegram says : "As the ship steamed away from the quay they raised a well-known psalm tune, a great favorite among the Russian Baptists, and it is stated that the tones of the sacred melody were heard for a long time after the vessel had left the harbor, and

greatly affected the crowds remaining on the quay.

ASIA.

India.—Mr. Meenatchi Iyer, Secretary to the Maharaja of Mysore, now on a visit to Australia, delivered himself as follows to a press representative there regarding British rule in India: "The development under it has been something tremendous. Even our worst radicals, though they complain in the streets, admit, when fairly faced with the question, that they would not wish to see the British out of India. We will abuse them, they say, but we want them to stop here. In fact, India has got so used to peaceful, just, impartial rule, that it terrifies the people to think of any other control. The military tax is severe, but it must fall either upon us or the British taxpayer, and it is, after all, money well spent. There can only be one change in India—the triumph of a greater power than England; and if that came in my day, I should, with many others, go to England and settle there."

—According to the decennial report on the material and moral progress of India in every department of the Government, there is a tendency to incorporate the native element more largely and upon more liberal terms. At the close of 1891 there were in India proper 765 civil charges held by the "Services," including 73 Indians. Apart from this controlling service, the general administration comprised 2588 officers, all of whom were natives except 139, and of these only 35 were Europeans not domiciled in India. Out of 114,150 civil appointments carrying an annual salary of 1000 rupees and over, 97 per cent are held by natives.

—The Hindu meal is a simple affair. Every high-caste Hindu is a vegetarian. Your vegetarians here include so many animal substances that our people stand aghast when they are mentioned. Your vegetarians eat eggs, oftentimes fish, perhaps grease and lard, perhaps soups and broths of doubtful composition. In India the touch of egg and lard and fish would be almost as contaminating as beef itself. Vegetarianism simply means butter, milk, sugar, flour, rice, pulse, and herbs. Every one has not the means to buy all this, so the food that is generally eaten is some unleavened white bread and stewed pulse, or some rice with curried vegetables. In Bengal (I do not know under what precedents) the people generally eat fish; but in the upper provinces, or in Bombay and Madras, where Hinduism is more strict, fish is quite as forbidden as meat. During the day the Hindu generally takes an hour's siesta. He gets up at four o'clock in the morning, and goes to bed from nine to ten o'clock. He works all the time that he is awake, works on week days and on Sundays, week in and week out. He has no Sabbath. And as a rest from his incessant labor he enjoys an hour's rest during the hottest part of the day.—*Mozoomdar.*

—Bishop Thoburn reports that the salaries of Methodist native preachers vary, according to gifts and station, from $30 to $100, and he sends out a stirring appeal for $10,000, so that 100 more may be at once set to work.

—The Bishop of Lahore calls his the Mohammedan diocese of India, and in his opinion, though the Mohammedan problem is formidable, it is far from hopeless. Of the 18 native clergymen in the diocese, no fewer than 8 are converts from Mohammedanism. As many converts are gathered from among Mohammedans as from the Hindus and Sikhs. In addition, as he judges, it is in India that the conflict with Mohammedanism must take place. The Church seeks there "no favor," but it has—what cannot be had in Persia and other lands—"a fair field."

—For a long time the Christians of India have been waiting and hoping for entrance into Afghanistan, which has been fully as sharply closed as Thibet

has been. The Church Missionary Society has held its station at Peshawur for many years, and has recently established a medical mission at Bunnu, and put it under the care of Dr. T. L. Pennell. The peculiar advantage of this mission is that the place is regularly visited by merchants and hill men of the border tribes, among whom the greater part of the work is carried on. The number of patients is very large, and there has also been gathered a promising school attended by 250 boys. By the new treaty just concluded with the Ameer, the tribe most easily reached from Bunnu will be under British protection. The Scriptures and other Christian books have been translated, and it seems as if the time is approaching when an entrance into that country will be effected.

—A Baptist association in Burma is named after the place where Dr. Judson suffered his cruel imprisonment, from which he nearly died. The place is Oungpenla, or, as it is now spelled, Aungbinlè. The site of the death prison is now occupied by a Baptist mission school.

—The Bassein Christian Karens of Burma are running a sawmill and making a profit out of it. Last year they added $4000 to the endowment of their normal and industrial institute.

China.—A writer in the *North China Herald* describes the process of manufacture of the mock money which is offered to the spirits instead of the sham paper money formerly used. They now manufacture mock dollars, which are put up in boxes of 100 each, the box being sold for about three and a half cents. The dollars are made of cardboard covered with tin beaten very thin, and stamped with a punching machine. Immense quantities of this mock money are sold, and the spirits are supposed to be cheated into believing that it is good money.

—A missionary tells the following story: "'I want to send home, among other curios, some idols that have been actually used in worship,' said a traveller we lately met in China. 'Can you help me in the matter?' 'Hardly, I fear,' was the reply. 'I never heard of priests or people selling such articles.' But next day, wending our way through the streets of the native city of Shanghai to our mission church, we bethought us to make inquiry, on our friend's behalf, at a shop where we had often stopped to survey the hideous deities of wood and plaster arrayed in the open window front, and to watch the manufacture of such images going on within. To our surprise, a good supply of second-hand images was produced for our inspection. 'How do you get these?' we asked. 'The people, when they are in want of food, bring them here to pawn.'"

—The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them, is a mistake, writes Rev. N. W. Brewster, in *Gospel in All Lands*. When the Chinaman becomes filled with the Spirit he has as much joy and manifests it in much the same way as other people.

—In an article in the *Advance* Rev. Henry Kingman, of Tientsin, among the "closed doors," names the fact that almost all of the officials of the empire and the bulk of the better classes, if they have heard of it at all, fear and hate the Gospel, and because of their misapprehensions concerning its character; feel toward it, say, as respectable people in this country do toward Mormonism, with its abominations.

—At least in some parts of China the truth has been fairly well planted. For a missionary affirms: "I could walk from Canton to Shanghai, over 800 miles, not walking more than 20 miles a day, and could sleep every night in a village or town that has a little Christian community."

—The Methodists in Peking appear to be appropriating heathen temples by the wholesale. Three have already passed into their hands, and their eager eyes are now fixed upon a fourth, which will be laid hold of the hour the cash is forthcoming from America.

—From the North China Mission of the American Board come glad tidings of an extensive and thorough revival which by the score and hundred is wondrously transforming the hearts and lives especially of the pupils in the schools.

—The statistics of the Irish Presbyterian Mission in Manchuria show that in addition to the 5 principal stations there are 11 out-stations occupied by native agents, and street chapels at two others. The number of baptized members at the beginning of the year was 522, and at the end of the year is 855, of whom 325 are communicants. There are also 130 applicants for baptism. Thirty-three native Christian agents are employed in addition to the native assistants who work under the medical missionaries. Fourteen of these are evangelists, 2 are teachers, and 9 are colporteurs.

—In 1842 the Amoy mission of the Reformed (Dutch) Church was founded; in 1848 a house of worship was built—the first one in China; in 1856 a church was organized; by 1862 the work had developed into a presbytery; and in 1894 into a synod consisting of 19 churches, with 2141 members. And certainly this is an excellent record for fifty years.

Japan.—Poverty is largely a matter of definition, and this is what it means in the Land of the Rising Sun, according to the statement of a philanthropic native who has been investigating: "He found many families within a small area who are about as near destitution as it is possible to get. Such persons count themselves fortunate if they can scrape together each a pittance of 1.3 *sen* (about 7 mills) to buy two meals Two or three rainy days in succession leaves them wholly without food. These are not beggars, but belong to the working classes. As for clothing, their condition is equally terrible. Out of 520 families only 30 have a *futon* (wadded quilt used for a bed), thin, and made of rags patched together to cover the whole family of four or five members. Presumably the rest have nothing. What these people long for is a war, a fire, a pestilence, or a famine. A fire will give them work, or they may glean something from the ruins. A famine, cholera, and the like means large schemes of out-door relief, in which they may be included."

—It is gratifying to note that the Japanese Christians are sending preachers to labor among their own people in the Sandwich Islands. The Japanese pastor of the Church in Honolulu has secured the services of 5 native ministers, who will be supported by their own countrymen. Rev. O. H. Gulick and wife are in the islands to aid in the good work of carrying the Gospel to the toilers on the sugar plantations.

AFRICA.

—The great work of partitioning out this vast land space still goes merrily on among the statesmen of Europe. The latest phase of the matter is found in the Anglo-Belgian treaty, whereby the party of the first part enlarges temporarily the limits of the Congo Free State on the east until they touch the Upper Nile; and in return for the favor, the party of the second part cedes to Britain a long strip of territory upon the west shore of Lake Tanganyika, all with the elegant result that now and from henceforth British lines of railroad and telegraph can run on British soil all the long way from the Cape to the Mediterranean!

—Some time since Cape Town was joined by the telegraph wire with Fort Salisbury, far up toward the Zambesi, and now 400 miles more are to be put

under construction, extending communication past Blantyre and Lake Nyassa. The poles are to be of iron.

—A pathetic touch is given to the close of the career of Lobengula, the vanquished King of Matabeleland, by a recent English writer, who states that when Lobengula saw that war would certainly come, he sent a message to all the white people living in his country, including women and children, informing them that in the event of war he could not protect them, advising them to leave the country, and promising an escort beyond his boundaries. As the result, not one was harmed, and nothing belonging to them was lost or damaged.

—The Moravians have now 5 missionaries at their stations to the north of Lake Nyassa, only 1 of them with a wife. A day's journey off is the Berlin mission, and not very far away is Livingstonia, the Scottish Free Church field.

ISLANDS OF THE SEA.

—What wonders to civilization and Christianity have been wrought under the Southern Cross within a generation or two! For even Australia, and New Zealand, and "Van Diemen's" Land are now missionary centres, and are sending out consecrated men and women by the score to evangelize their still benighted neighbors. A few weeks since 5 missionaries sailed from Sydney to reinforce the Wesleyan mission in New Guinea.

—Let the heralds of the cross, before they have thoroughly mastered the language of the people to whom they are sent, beware, lest in their ignorance they preach deadly heresy. Rev. W. E. Bromilow has this to confess concerning himself in the early days of his work in New Guinea: "I remember that through the peculiar affirmatives and negatives I misunderstood a native who was helping me in the preparation of an address, and I said with all earnestness, 'Geabo ua ona 'ai 'aila. Ona 'ai 'aila i to umalina sinabwana.' 'Do not speak the truth. To speak the truth is very bad.' For months we used the expression, 'Goseda i to 'umalina' in the Lord's prayer for 'Him the evil one,' when it really means 'our friend the evil one.' I had often heard this word *goseda*, and from interpreters and others learned that it was used like our pronouns he and him. I tried it often, and it was always '*goseda*.' But one day I caught the word 'gosiagu' and found out that it meant '*my friend*,' whereupon I asked for '*our friend*' and other forms, and I then ascertained that I had been calling the evil one '*our friend*,' because this term is in constant use in the place of the name of any one."

—Rev. H. A. Robertson, one of the missionaries of the Presbyterian Church in Canada, writing from Eromanga, New Hebrides, says, "We dispensed the Lord's Supper in July last at Dillon's Bay to 200 people, and on that day Naric Tangkow, the eldest son of the murderer of John Williams, was baptized in the presence of 700 people, and took his place at the communion table. A great sight it was, and would have rejoiced any one with a heart in him to have seen it. We have 50 teachers and 250 communicants."

—A clear sign that some of the islands of the Gilbert group are coming out of their heathenism is that the King of Butaritari recently refused to have any of his people go to San Francisco for the purpose of giving an exhibition of heathen manners and customs. This king, so recently enlightened, shows a keener sense of propriety and less greed of gain than do a host of people in civilized lands.

—In Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has several European colporteurs at work and twenty-five who are natives. At Singapore alone Bibles are furnished in forty-five different languages.

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